

THE
P R O B A B I L I T Y
OF THE
SECOND COMING OF CHRIST

ABOUT A. D. 1843.

SHOWN BY A COMPARISON OF PROPHECY WITH HISTORY, UP TO
THE PRESENT TIME, AND AN EXPLANATION OF THOSE
PROPHECIES WHICH ARE YET TO BE FULFILLED.

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“ Believe in the Lord your God, so shall ye be established ; believe
his prophets, so shall ye prosper.”—BIBLE.

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P R E F A C E.

THE writer would here acknowledge himself indebted to Mr. William Miller's valuable Lectures, for the leading ideas of the following pages. Although the views of Mr. M. may not be correct on every point, yet, so far as his calculation of time is concerned, the writer can but consider his plan irrefutable. The above-named lectures are worthy the attentive perusal of all lovers of the sacred Scriptures. The writings of Bishop Newton, and of Faber on the Prophecies, have furnished some most valuable information. Also, Smith's Key to Revelations has been read with deep interest, and has afforded many new ideas of the meaning of that deeply interesting book. The

historical authorities who have been principally consulted, are Rollin's Ancient History, Gibbon's Decline and Fall, Sabine's Ecclesiastical History, Mosheim's Ecclesiastical History, and Milner's do., Life of Napoleon, by an American Citizen, Mignet's French Revolution, Hawkins' Ottoman Empire, &c. Several valuable Commentaries have also been consulted on the subjects here discussed. In the interpretation of figurative language, the most approved authors have been consulted, and generally followed. But in some instances the writer has found reasons for dissenting from the views of all authors with whom he has met.

The motive which has called forth this work may be asked. The reply is, the principal reason of its publication is, the scarceness of Mr. Miller's book, together with the importance of the subject. This work, however, is not designed to supercede any existing work on the Prophecies. The writer flatters himself, that he has presented some new views on the subject, and arranged and illustrated former views and facts, so as to render them more clear and striking ; however, on that point a candid public must judge.

All pretensions to a spirit of prophecy, or to infallibility in the interpretation of prophecy, are utterly disclaimed. It has often been asked,—If the event does not come out as you believe, what will you then think ? will it not destroy your confidence in the Bible ? To this it is replied, Not at all ; the writer has, in the course of his research on this subject, seen so much which has been literally fulfilled as predicted, that although all he has written on this subject should prove to have been founded in ignorance, he cannot doubt but the prophecies have a meaning, and that they were written by the unerring Spirit of the Holy One, and will, in due time, be fulfilled. But, at the same time, he must be permitted to express his firm conviction, that these calculations are founded in truth, and will stand the ordeal they must very soon pass—the unerring test of time. In conclusion, a candid examination of the subject is requested of the reader, before judgment is rendered ; he is then at perfect liberty to receive or reject, as the strength of the evidence will dictate. For the purity of his motive in presenting to the public the following, the writer must appeal to that day, of

which he writes. He believes that those, even, who do not accord with the peculiar views herein maintained, will find themselves amply compensated for their pains, in giving the book an attentive perusal.

To God, and the word of his grace, the author would now commend himself, his work, and all who may read ; praying that the spirit of wisdom and of a sound mind may be granted us, to lead us into all truth. The exhortation of the king of Judah (2 Chron. xx. 20) may perhaps be appropriate on this occasion. "Hear me, O Judah, and ye inhabitants of Jerusalem ; believe in the Lord your God, so shall ye be established ; believe his prophets, so shall ye prosper."

J. L.

May 30, 1838.

THE

SECOND COMING OF CHRIST.

CHAPTER I.

THE subject of Prophecy is at the present time exciting great and general interest in the community, and information on the subject is sought and seized upon with avidity by most persons who believe in the divine authenticity of the Holy Scriptures. To facilitate the inquiry after light on this subject, and aid those whose attention has been interested by what has recently appeared from various sources, the following pages are presented to the public.

The opinion, from some cause or other, has become very general, that the prophecies of Scripture are not so much designed for the benefit of the

world before the event, as to confirm the faith of mankind in the truth of divine revelation, by their fulfilment. It may readily be admitted that prophecy has not, for the most part, been well understood until the event has explained its meaning. To the writer, the prophecies of Scripture appear to be divided into two classes—

1. Such as relate to events designed to benefit mankind after their fulfillment, and—

2. Such as relate to events which it is of importance to the world should be understood before their fulfillment.

1. Of the first class were those which related to the coming of Christ as the Saviour of the world. Take, for instance, the first prophecy or promise of a Saviour: "The seed of the woman shall bruise the serpent's head." This prophecy had the effect to lead men to expect a Saviour; but the impression was very general, or vague, and the true meaning of the prophecy was only known by its fulfillment; and, perhaps, we may doubt whether it is yet fully understood, or will be before the great work of redemption is consummated at the resurrection of the just. So also it was with most of the prophecies which foretold the coming of Christ in the flesh. But when the events had taken place, then the veil was taken away,—the understanding of the disciples was opened to understand those prophecies. The obscurity was not however in the prophecies themselves, so much as in the minds of men. When

those prophecies were compared with the events, they demonstrated the Messiahship of Christ, and have been the means of confirming thousands in the doctrines of the Gospel, and their faith in Christ. But if the benefits of the Saviour's birth, life, death and resurrection, had been confined to those who lived before and at the time of his death, the case would have been different; it would then have been important that a full knowledge of the prophecies be had while men may be benefited by him. But the Gospel was to be preached for many centuries after his death, and the predicted events being literally fulfilled, were to be one grand means of confirming men in the truth of the Gospel.

2. But the other class are of a different character. They are events, the knowledge of which is principally important to those who live when they are fulfilled. They generally relate to judgments. God has generally, if not always, when he was about to bring some great judgment on the earth, given the people concerned warning. He did thus with the ante-diluvian world, and set the time for its accomplishment. A hundred and twenty years was the period set. But who believed it? None but Noah and his family. But the difficulty was not in the obscurity of the prophecy, but their infidelity. God gave them warning before it came; that warning was unequivocal. After the flood came it could not have been of any service to those for whose good the warning was given.

One more instance must suffice. The destruction of Jerusalem was foretold in the most plain, unequivocal manner by Christ. It was so plain, that the disciples of Christ all escaped by observing the words of the Saviour, so that not one perished in the siege of Jerusalem. But the prediction could only be of practical utility to the Jews before the event. The battle of the last days is another of God's great judgments, which he will accomplish in the earth. And from God's former dealings with men, we may expect before this event happens, and before the judgment of the great day comes, that God will give the world warning of its near approach. But we need not expect any new revelation on this subject; there is enough already revealed, and all that is necessary is, that the veil should be taken off, and then we may understand these events. To those who live just before and at the time, those events will be important, more than to any other people. But after the terrible scenes of judgment are passed, that voice of warning can avail them nothing, any more than God's warning now benefits the old world.

It appears to me that it is more than intimated that the prophecies of Scripture, which have so long perplexed the wisest expositors of the Word of God, shall, before their final accomplishment, be understood. The prophecy of Daniel xii. 4, is a strong intimation on this point. "Shut up the words and seal the book," said the angel. For how long a

period?—forever? "Until the time of the end." Some circumstances of the times are then given, when "knowledge shall be increased" on this subject. Those circumstances are, "many shall run to and fro." There shall be great attention paid to the study of the prophecies, and there shall be many running to and fro through the earth to carry the message of mercy to the nations. There shall be great missionary efforts, and religious knowledge will increase. Those times and circumstances we have seen. Again, verses 9th and 10th, it is said the words are closed up (as commanded) and sealed, to the time of the end. The circumstances of the times when they will be understood are then given. Many shall be purified and made white and tried. That is, there will be a time of general revival, and many will be converted and made white through the blood of Christ. That time now has come. So great and general a work of God was never before known. May we not, then, look for the fulfillment of this promise—"The wise shall understand?" It is not to be expected that it will be different now from what it ever has been. God's threatened judgments have only been known, understood or improved by the wise, or those who have implicit faith in his word.

The views of Mr. Miller on the prophecies are very interesting. His arguments in support of his theory I think are very plausible, and he may be correct. But whether his views of the nature of

the Millenium are correct or not, whether it consists in Christ's personal or spiritual reign on earth, it appears very plain to me that he has fixed on the correct time for its introduction. So that up to that period, I can go with him in his views. The great event which is to usher in the millennial glory is the great battle of Armageddon, or the destruction of Antichrist. The particulars of that great battle I shall not at present notice. The prophecies of Daniel carry us forward to that great event, when all the governments of the world shall be overthrown, the man of sin destroyed, and Christ's kingdom shall be established in all the earth.

The first notice of the event which he has given us, is in the second chapter. Nebuchadnezzar had a dream, which produced a powerful effect on his mind; but when he awoke, the dream was departed from him. He called for the magicians and other wise men of his realm, and required of them to make known to him his dream and the interpretation thereof. This they declared themselves unable to do, and remonstrated against the unjust and unheard-of demand of the king. But all in vain; they must do it, or suffer death. The decree went forth to destroy all the wise men of Babylon. And among the rest, they sought for Daniel and his fellows, to be slain.

When the decree was known to Daniel, he obtained an interview with the king, and requested time might be granted him to seek from God a

knowledge of the king's matter. He then requested his three Hebrew friends, that they also would desire mercies of the God of heaven concerning this secret. God was pleased to grant them their request, and the thing was revealed to Daniel in *a night vision*. When Daniel was brought in before the king, he informed him, that it was not through his wisdom that this secret had been made known to him; but that the God of heaven maketh known to the king what shall be in the latter days. The substance of the dream was,—Nebuchadnezzar saw a great image, and the brightness thereof was excellent and the form terrible. His head was of gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. A stone was cut out without hands, which smote the image upon his feet, which were of clay and iron, and brake them in pieces. The iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and became like the chaff of the summer threshing-floor, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.

The import of the dream was, that four great kingdoms should exist in the world. These four kingdoms were represented by the four parts of the image. The head of gold represented the Chaldean kingdom, or Nebuchadnezzar's reign. The breast and arms of silver, the Medes and Persians;

the belly and thighs of brass, the Grecians; the legs and feet of iron and clay, the Roman empire, both pagan and papal, ecclesiastical and civil. The stone cut out without hands was Christ. This kingdom is to break in pieces and overcome all others, and fill the whole world, and shall stand forever.

The above dream was in the second year of Nebuchadnezzar's reign, B. C. 603. Forty-eight years afterwards, in the first year of the reign of Belshazzar, B. C. 555, Daniel had a dream and vision of his head upon his bed. The substance of this vision was like the former. He saw four great beasts come up from the sea, diverse one from the other. The first was like a lion, and had eagle's wings. This represented the kingdom of Babylon. The second like a bear, representing the Medo-Persian kingdom. The third like a leopard, pointing out the kingdom of Alexander the Great, or the Greek or Macedonian empire. The fourth was the beast exceedingly dreadful and terrible, and strong exceedingly. This brought to view again the Roman empire. It had ten horns, and there came up among them another little horn, *Popery*, before whom three of the first horns were plucked up by the roots.

"These three kingdoms," says Dr. Clarke, "were probably, 1. The exarchate of Ravenna; 2. The kingdom of the Lombards; 3. The State of Rome. The first was given to the Pope, Stephen II., by Peking, king of France, A. D. 755; and this consti-

tuted the popes temporal princes." And they began to mingle themselves with the seed of men. "The second was given to St. Peter by Charlemagne, in 774. The third, the State of Rome, was vested in the Pope in both spirituals and temporals, and confirmed to him by Lewis the Pious." In token of his rule over three kingdoms, the Pope wears a triple crown.

In this horn were eyes, like the eyes of a man, intimating cunning and superintendence. The Pope styles himself "*overseer of overseers*." "And a mouth speaking great things;" professing to hold the keys of the kingdom of heaven, and to be able to open and shut it at pleasure. Proclaiming himself the vicegerent of Christ on earth, having power to absolve from all sins, present, past and future. This horn made war with the saints, as the Roman church has done, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. The rest of the beasts lost their dominion, but their lives were prolonged for a season and time, but this beast shall have none to succeed him. He is to be slain, or destroyed by the brightness of the coming of the Son of man, and his body given to the burning flame.

Two years after the foregoing, Daniel had another vision, commencing, not with the Chaldean kingdom, as did the two former, for the reason that that

kingdom was then crumbling to pieces, and was of little importance to the events then in futurity. The vision accordingly began with the Medo-Persian kingdom, represented by the ram with two horns. Against this ram a he goat came from the west, the Macedonian kingdom, and the goat "had a notable horn between his eyes. He smote the ram and broke his two horns and stamped upon him, and none could deliver the ram out of his hand." Thus did Alexander conquer the Persians, and there were none to deliver them.

The goat, Alexander, waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven. The conquests of Alexander were rapid beyond parallel. By the time he was thirty years old, he had conquered all Asia. He died at Babylon, at the age of thirty-three, and at the height of his conquests. After his death, his kingdom was divided between four of his generals. *Ptolemy* in *Egypt*, in the south; *Lysimachus* in *Persia*, in the east; *Seleucus* in *Syria*, in the north; *Cassander* in *Macedon*, in the west.

And out of one of them came forth a little horn. Rome, it is well known, was in her origin small, but soon enlarged her borders and waxed exceeding great, toward the south, toward the east, and toward the pleasant land. All the kingdoms into which Alexander's was divided, were subjected to the Romans, or became Roman Provinces, between the

years B. C. 190 and 30. The Roman government had then become, what their writers delighted to call it, the empire of the whole world. This horn waxed great, even to the host of heaven, the Christian church; and cast down some of the host, Christians; and of the stars, ministers, to the ground. And he exalted himself to the prince of the host, Jesus Christ; he shall practice and prosper, but he shall be broken without hand,—shall be destroyed in a super-natural manner. These three visions, Mr. Miller considers but one in substance, and that, as the two first go forward to the destruction of earthly kingdoms, so also does the last.

Daniel then "heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he said unto me, unto two thousand three hundred days; then shall the sanctuary be cleansed." By daily sacrifice, we may understand the pagan sacrifices of heathen Rome. By the transgression of desolation, the abominations of popery. By sanctuary, the temple at Jerusalem, and the Jewish church. By host, the Christian church, or true people of God. The import of the question would be, How long shall the Jewish and Christian church be trodden under foot by pagan and popish powers? The answer was, Unto two thousand three hundred days; then shall the sanc-

tuary be cleansed. That is, the powers of the world shall no longer be triumphant over the people of God, nor shall there be a mixture of good and evil in the church.

But what is meant by a day in this prophecy? Answer, A year. This is proved, 1. By the vision of seventy weeks. In seventy weeks, there are four hundred and ninety days; and the fulfilment of that prophecy, proved that each of the four hundred and ninety days stood for a year. See Daniel ix. 24. 2. It was the way God directed his people and the prophets to reckon. When the spies returned from Canaan with an evil report, and discouraged the people from going up to possess the land, God doomed them to wander in the wilderness forty years,—a year for each day in which they searched the land. Numbers xiv. 34. At what period do the two thousand three hundred days commence? There is no intimation given in the vision, therefore we must look somewhere else for a clue to it. In the ninth chapter of Daniel, we have an account of his prayer and confession of sin, and of the sins of his people. Then follows an account of the appearance of an angel to him. This angel informed him of the interest which heaven took in him and his welfare; also, that he was come to give him skill and understanding; “therefore understand the matter and consider the vision.” What matter was he to understand? and what vision was he to consider?

If the visions he had were but one, then there can be no mistake, but that vision was meant; and

it was concerning that vision Daniel was now to have skill and understanding. He goes on, “Seventy weeks are determined upon thy people, and upon thy holy city, &c.” “Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the prince, shall be seven weeks and sixty and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince which shall come, shall destroy both the city and the sanctuary. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease,” &c. This time is divided into three periods. Seven prophetic weeks or forty-nine days, from the going forth of the decree of Artaxerxes, to restore and build Jerusalem, until it was finished. 2. Sixty-two prophetic weeks or four hundred and thirty-four days from the finishing the temple and city, to the preaching of the gospel by John, in the fifteenth year of Tiberius Cesar. Luke, iii. 1. Again, Christ said, “The law and the prophets were until John; since then the kingdom of heaven is preached.” Forty-nine days, four hundred and thirty-four days, and seven days, are equal to four hundred and ninety days, or four hundred and ninety common years.

We learn from Ezra vii. 7, that the decree of Artaxerxes to restore and build Jerusalem was made in the seventh year of his reign. From the 11th to the

26th verse is a copy of the decree. Ezra viii. 31, we are informed that Ezra left the river Ahava on the 12th day of the first month, to go up to Jerusalem. That was two days before the Passover of the Jews. Christ was crucified in the twenty-second year of the reign of Tiberius Cæsar, Emperor of Rome. (See Luke iii. 1, 2.) John began his ministry in the fifteenth year of the reign of Tiberius Cæsar. He preached the kingdom of God three and a half years, and Christ three and a half, making seven years for both. This would bring it to the twenty-second year of Tiberius Cæsar's reign, when Christ was crucified. The evangelists testify that Jesus was betrayed to be crucified two days before the Passover; that is, on the twelfth day of the first month. From the twelfth day of the first month, in the seventh year of the reign of Artaxerxes, king of Persia, to the twelfth day of the first month in the twenty-second year of the reign of Tiberius Cæsar, of Rome, is just four hundred and ninety years, to a single day.

If the vision above was designed as a key to the former vision, then we learn from it two important facts:—1. That a prophetic day means a year. 2. When to commence the two thousand three hundred days of the former vision, viz: At the going forth of the decree of Artaxerxes to restore and build the walls and streets of Jerusalem. Four hundred and ninety years of that time was filled up at the death of Christ—one thousand eight hundred and ten re-

mained after his death. But the Christian era commenced with the birth, not the death of Christ; therefore, we must take his age at his death, from the four hundred and ninety years and add to the one thousand eight hundred and ten years after his death. Take thirty-three from four hundred and ninety, it will leave four hundred and fifty-seven years from the decree of Artaxerxes to his birth. Then thirty-three added to one thousand eight hundred and ten would bring the time for the cleansing of the sanctuary, in A. D. 1843.

To confirm the above calculation, there is much corroborative evidence which shall be adduced in its proper place.

CHAPTER II.

As there has been some objection made to Mr. Miller's calculations, as given in his Lectures; and as those calculations form the basis of the foregoing chapter, I propose in this to give the objectionable points a more thorough investigation. As the use he makes of the two thousand three hundred days' vision, is the foundation of the whole theory, I shall be justified in detaining the reader until it has received a full examination. If it can be fairly proved,

I. That the vision related in the eighth chapter of Daniel, relates to the Roman government; and includes the papal reign, and its final overthrow;

II. That the two thousand three hundred days are to be reckoned as years; and,

III. That they commence with the seventy weeks of chapter ninth, at the going forth of the decree to restore and build Jerusalem;—Then the conclusion is inevitable, that the sanctuary, (let the event be what it may,) will be cleansed, A. D. 1843.

It has been objected to Mr. Miller's theory, 1. That the vision in Daniel, eighth chapter, is not identical with the visions in chapters second and seventh. 2. That it does not relate to the Romans at all, either pagan or papal, but to the Mahommedans. 3. That he has failed to show the connection between the two thousand three hundred days' vision and the vision of seventy weeks.

In regard to the first objection, it will be sufficient to my purpose to identify Romanism, both pagan and papal, in the eighth chapter; for it is conceded on all hands, or by all protestant writers, that it is noticed in the second and seventh chapters.

Before I enter on the proof that Romanism is noticed in this vision, I will first dispose of some objections made against such a disposition of the prophecy; and also of some reasons which have been given for applying it to the Mahommedans.

It is acknowledged, that the little horn, in the seventh chapter, is Popery. "But how unlikely is

it," says a late writer, "that another vision should follow, giving the same Popery over again!" But why not? 1st. If he acknowledges it is found in the seventh chapter, he must also agree that it is found in the second chapter. If it is given twice, why is it any thing so very strange, that it should be given three or even four times? 2d. Besides, there may be some special reasons, why it should be given three times. The first vision, (Dan. ii.) was given to Daniel for the special instruction of Nebuchadnezzar; see ver. 30. "That thou mightest know the thoughts of thy heart." ver. 45. "The great God hath made known unto the king what shall come to pass hereafter." The vision was written in Chaldee, and not in Hebrew. The next vision was given Daniel; and was written in the same language, for the instruction of those Jews who lived in Babylon, and who understood only the Chaldean language. This too was the language they used even after their return from Babylon. The third was written in pure Hebrew, as the most of the Old Testament was, for the benefit of the world in all time. The second reason may be, that by repeating the same events three times, every word might be established. A third reason might be, to give the time when all the visions would end. There had been no clue given to Daniel as yet, when the time, times and a half, of the little horn (chap. vii.) should begin or end; but by the aid of the two thousand three hundred days, and some

other numbers, which were given in a subsequent vision, he could find its beginning. 3dly. Daniel was so conscious of a sameness in the visions with the former, that he, to prevent the suspicion that it was only the former vision, and the character changed, expressly states, "Another vision appeared unto me, even unto me, Daniel, after the one which appeared unto me at the first."

The first reason for applying this vision to the Mahommedans, is, if they are not noticed in this chapter, they are not noticed at all in the Old Testament. To this I reply: they may not be noticed in the Old Testament,—nor can I see any reason why it was necessary that they should be.

1st. The object of all Daniel's visions evidently was, to give an outline or connected view of the great events which were to succeed each other down to the end of the reign of sin in the world. That succession of events can be traced through the Chaldeans, Medes and Persians, Grecians, and Romans. 2dly. Another design was to give the prophetic history of those nations with which the Church should be in alliance. This is also the object of sacred history; to give the history of other people, only so far as they were connected with the Church. The Mahommedans were not the successors of any of the great governing powers of antiquity; with them the Church has never been in league. But with all the above-named powers it has, and with each one of them, as they have suc-

ceeded each other, even to the present time. It is true, the Church has been persecuted and oppressed by the Mahommedan power, and that oppression is noticed in its proper place, the New Testament.

Again, I object to the application of the vision to the Mahommedans, 1. Because it is not true that they came out of one of the four kingdoms into which Alexander's was divided. Mahomet was an Arabian. The Arabians have, as yet, never been subdued by any other nation. "Sesostris, Cyrus, Pompey, and Trajan, all endeavored to conquer Arabia, but in vain. From the beginning to the present day, they have maintained their independency."—*Dr. A. Clarke*. I object, 2d. Because it cannot be shewn that any one of the four kingdoms into which Alexander's was divided after his death, existed as one of the Macedonian horns, when the Arabian imposture first arose. If we date the rise of Mahommedanism in A. D. 606, the last of those horns, Egypt, became a Roman province 636 years before that time. Now even admitting, for argument sake, that Arabia was tributary to one of the Macedonian horns in their best days, can we suppose that the Holy Ghost would pass over six or seven hundred years after their final subjection to another power, and give the Mahommedans as springing from them? Once more; if that imposture arose in the South, (as is contended by a late writer,) it would have been a more correct description to have said, "he enlarged or waxed exceeding

great, toward the west, toward the east, and toward the pleasant land." But the vision says, "toward the south, toward the east, and toward the pleasant land." But another reason, given by the above writer, for thus applying the vision, is, he had adopted the theory many years ago! He commenced the two thousand three hundred days with the rise of the Macedonian empire, which is given about 481 B. C. Then the time ends A. D. 1819. Then, he confidently expected the Turkish empire would fall. He waited patiently for the time to come, and the result confirmed him in his theory; for in 1819, some incipient efforts were made toward the Greek revolution, and this has proved the entering wedge to the overthrow of the Turkish power. I ask, was there any event which happened that year, which, by any stretch of imagination, could be construed into a cleansing of the sanctuary?—the event which it is predicted shall take place at the expiration of two thousand three hundred days. Let the term "sanctuary" be applied to what it may, Palestine in general, Jerusalem, the Jewish people, the Christian Church in general, or the Greek Church; there is no good sense, in which the sanctuary was cleansed in 1819.

I object to the above theory, also, because there is no authority for commencing the time at the rise of the Macedonian empire. There is no reason given by those who date the vision then, why they do it, nor can I see any, except if it were commenc-

ed sooner, that is, when the vision was given, B. C. 553, it would confirm the Shaker calculation, that the two thousand three hundred days ended 1747, with the second coming of Christ in the person of Ann Lee. Or if at the fall of Babylon, and the beginning of the Medo-Persian reign in Babylon, B. C. 538, it would have brought its close A. D. 1762, when there was no great event to which it could with any propriety be applied. The only alternative then was, to leave out an important part of the vision, viz: the Medo-Persian reign, and commence with the rise of the Macedonian empire; but the result of beginning then is too absurd to be received. There are many other considerations which might be urged, against applying the vision to the Mahomedans, but the foregoing must suffice.

I. The way is now prepared to enter on the evidence that the vision of the eighth chapter of Daniel does refer to the Roman government.

The first argument in favor of applying the vision to the Romans, is, the description of the little horn agrees better with the history of Rome than any other power. We have already seen that the original of the little horn cannot be applied to the Mahomedans, and there is no other power to which it can be applied so well as to the Romans. They were in their origin, it is true, a small people, but soon found means of enlarging their borders, until they became a mighty people, so that no power

could stand before their arms. The little horn is represented in the vision, verse 9th, as coming out of one of the four horns of the Macedonian kingdom. In the twenty-third verse, when the angel explained the vision, he says, "And in the latter part of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up." The little horn, *then*, was to be a king of fierce countenance, and understanding dark sentences, in the *latter part* of the four kingdoms of the goat. Now one would think that there could be no dispute as to the fact, what was the predominant power of that time, and swallowed up all the Grecian kingdoms! When the transgressors came to the full in those kingdoms, God dealt with them as he hath with all other nations when their cup of iniquity was full; raised up another nation to subdue them. In this case the Romans were his instrument. The four notable horns of the goat were reduced to Roman provinces, as follows:—Macedon, B. C. one hundred and sixty-eight years; the kingdom of Pergamos, about one hundred and thirty-three years; Syria about sixty-five years, and Egypt about thirty years. Rome also has been proverbial for her learning, and continues to be, even to the present time. Daniel saw this little horn wax great, or, exceeding great, toward the south, Egypt, toward the east, Syria, and toward the pleasant land, Palestine. All these we know, before Christ, became Roman Provinces.

We have now learned four traits in the character of the little horn. 1. His small beginning. 2. His conquests of other kingdoms; toward the south, the east and the pleasant land. 3. The period when he thus enlarged or waxed exceeding great, viz: "In the latter part" of the four Macedonian kingdoms. 4. That the little horn was to be famed for his deep understanding or great learning. To the Pagan Roman power all these traits will apply in every particular; and to none other will they apply with one half of the propriety they do to Rome.

Having identified Pagan Rome, in the vision, I will endeavor to show that Papal Rome is also included. This may be satisfactorily done by comparing the description of the little horn of the seventh chapter, which all agree represents Papal Rome, with the description of the little horn of the eighth chapter.

<p>Dan. vii. 8. I considered the horns, (the ten horns of the fourth beast,) and behold there came up among them another little horn.</p>	<p>Dan. viii. 9. And out of one of them, (the four horns of the goat,) came forth a little horn, which waxed exceeding great.</p>
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There is some difficulty in reconciling the different origin of the little horn, given in the two chapters. One is said to rise from the dreadful or Roman beast; the other from one of the four horns of the he goat.

But let us consider the design of the two visions. The first was, to give a full view of the Roman

power, both pagan and papal, and also to give the time which the little horn should tyrannize over the saints, before his power should be broken. The time was, "a time, times, and the dividing of time." But as yet there was no clue given by which Daniel would know any thing when that period would begin or end. The fourth beast was one in which Daniel felt peculiarly interested, especially that little horn whose look was more stout than his fellows. Daniel was, in part, gratified with an immediate explanation of the matters, but not in full. He declares afterward, "As for me, Daniel, my cogitations much troubled me, and my countenance changed in me, but I kept the matter in my heart." He was perplexed with the vision, and knew not what to make of it. Then two years after, the vision of the eighth chapter was given him; the design of which seems to have been, to give Daniel a more perfect knowledge of the little horn. To do this it was not important that the whole Roman beast should again be brought to view, but simply to introduce the little horn in a way that it should be identified as the successor of the former great universal monarchy. This was done effectually by giving the time when the little horn was a king of fierce countenance, viz. in the latter time of their kingdom, (the four horns of the goat.) Again, let it be considered, the Roman power is represented as one beast or image, from the first rise of the power until he is destroyed and his body given to the burning flame.

His heads are forms of government, and his horns appendages to his kingdom.

This being the case, and the appendage of the little horn having been given to Daniel before, and his attention being deeply interested in that little horn, the whole Roman power might with propriety be described by it. And more, the little horn, it is agreed, even by those who refer it to Mahomedanism, represents a spiritual or an ecclesiastical power. It is well known that the Roman government, even in its pagan form, took cognizance of, and regulated religion by law, and was, to all intents and purposes, always an ecclesiastical kingdom. If so, it is fitly represented by the little horn through its whole existence. Again, the learning of Rome, much of it, was derived from Greece; and with their learning many of their religious opinions and ceremonies were introduced into Rome. So that it may be justly said, that out of one of the four horns of the goat, (Greece,) the little horn, ecclesiastical Pagan Rome originated. The religion of Rome spread with her civil conquests, until it might, in truth, be said, the little pagan horn became exceeding great. The horn now has only to change its character from pagan to Christian, to become the little horn of the fourth beast. This change takes place when he waxes great, even to the Host of heaven. The two horns are now the same persecuting papal power. I will now resume the comparison of the horns.

Dan. vii. 25. And he shall speak great words against the Most High.

Dan. vii. 21. I beheld and the same horn made war with the saints and prevailed against them.

Dan. vii. 25. And shall wear out the saints of the Most High.

Dan. vii. 25. And think to change times and laws, and they shall be given unto his hand.

It is also pretty generally agreed that the man of sin, described by Paul, 2 Thess. 2d chapter, describes Papal Rome. I will therefore contrast Paul's description of the man of sin with Daniel's little horn of the eighth chapter.

Dan. viii. 11. Yea, he magnified *himself* even to the prince of the Host.

Dan. viii. 11. By him the daily sacrifice was taken away and the place of his sanctuary was cast down.

Dan. viii. 25. He shall also stand up against the Prince

Dan. viii. 11. Yea, he magnified himself even to the Prince of the Host.

Dan. viii. 24. And he shall destroy wonderfully, and shall destroy the mighty and the holy people.

Dan. viii. 10. And it cast down some of the Host and stars to the ground and stamped upon them.

Dan. viii. 12. And it cast down truth to the ground, and practised and prospered.

2 Thess. ii. 4. Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

2 Thess. ii. 7, 8. Only he who now letteth will let until he be taken out of the way. And then shall that wicked be revealed.

2 Thess. ii. 2—8. Whom the Lord shall consume with

of princes; but he shall be broken without hand. the spirit of his mouth, and shall destroy with the brightness of his coming

The above collateral texts, I think, are sufficient to identify the principal actors in the three descriptions to be the same power. If so, then the host of heaven means the Christian Church: the stars, Ministers of the Gospel: the Prince of the Host, Christ: and the little horn, Rome, both in its Pagan and Papal form.

I will now consider "the daily *sacrifice*." That it could not be the Jewish sacrifices, is evident from the following considerations:—1. They were taken away when the Jewish temple at Jerusalem was destroyed by the Romans. But this daily sacrifice was to be taken away one thousand two hundred and ninety prophetic days before the end of the civil reign of the little horn. See Dan. xii. 11, 12. "And from the time that the daily *sacrifice* shall be taken away and the abomination that maketh desolate set up, shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Verse xiii. "But go thou thy way till the end *be*; for thou shalt rest and stand in thy lot at the end of the days."

Here we learn that one thousand three hundred and thirty-five years from the taking away of the daily *sacrifice*, Daniel was to stand in his lot, and the reign of wickedness cease. One thousand two

hundred and ninety years from the taking away of the daily sacrifice the reign of the little horn was to be broken. If it was the Jewish sacrifices which were meant, then they ceased A. D. 70, when the temple was cast down. One thousand two hundred and ninety years from that would end A. D. 1360. And one thousand three hundred and thirty-five days or years from then would bring the resurrection of Daniel, A. D. 1405; but Popery was in its glory A. D. 1360; nor was there any event in 1405, which could amount to the resurrection of Daniel. Therefore it could not mean Jewish sacrifices, taken away by Pagan Rome. But the word "sacrifice" is not in the original: it is supplied by the translators. The probable reason why they supplied the word "sacrifice" rather than some other, was because they believed it referred to Jewish sacrifices taken away by the Romans. The word not being in the original, and, as we have also seen, the term not applicable to the Jewish sacrifices, we have a right to substitute another term instead of it. We will then read it "daily *abomination*." In this sense I shall hereafter refer to the text. So, whether "*sacrifice*" or "*abomination*" is used, it may be understood as abomination. The passages where the term is used in Daniel, eighth chapter, will then read as follows, verses 11, 12, 13: "Yea, he magnified *himself* even to the Prince of the Host, and by him the daily *abomination* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the

daily *abomination*, by reason of transgression, and it cast down truth to the ground and practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision *concerning* (also supplied, and is not necessary to the sense,) the daily *abomination*, and the transgression of desolation, to give both the sanctuary (the Jewish Church and temple) and the host (the Christian Church) to be trodden under foot? (Verse 14.) And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed." Again, chapter xi. 31: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *abomination*, and they shall place the abomination that maketh desolate." Also, chapter xii. 11: "And from the time that the daily *abomination* shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The above are all the passages in which the phrase occurs in the book of Daniel. In each of the above texts, the evident meaning of "daily *abomination*," is, the abominations of paganism in heathen Rome "The transgression of desolation;" "the abomination that maketh desolate," &c., mean, the transgressions, or the abominations of Popery, which have for so long a period made the Church of Christ desolate, and have trodden it under foot. Can there

be any doubt but this is the true meaning? What power trod down and defiled the sanctuary? If history be permitted to answer, it will proclaim, Rome! Pagan Rome! What power first authoritatively persecuted the Church of Christ? Pagan Rome! What power succeeded paganism, both in local situation and spirit? Papal Rome! Who has continued the persecutions of paganism against Christians till now? Popery! Popery!! Through what influence was paganism destroyed, or the daily abomination taken away, and the place of his sanctuary cast down? The influence of Christianity. The Roman empire was destroyed or overrun by a horde of barbarians and divided among them. These barbarian kings were pagans; and when Rome was taken, they are said to have offered sacrifices of men, women and children, to their supposed deities, in the city of Rome. In the course of a few years those heathen kings became converts to Christianity. Thus, "a host was given him;" or the empire became Christian, and pagan abominations were taken away. Since the conversion of those pagan kings, pagan rites and sacrifices have not been known in Rome. Thus, "the place of his sanctuary was cast down." Soon after this the man of sin appeared, and St. Paul's instruction to the Thessalonians was fulfilled. 2 Thess. ii. 7, 8: "Only he who now letteth (or hindereth) will let (or hinder) until he be taken out of the way. And then shall that wicked be revealed." "The

daily *abomination*" was taken away, and the transgression of desolation, Popery, set up in its place.

I think I have now proved, that the Roman power is spoken of in the vision, both pagan and papal. It now only remains, under this head, that I prove the destruction of the Roman beast to be included in the vision. The first evidence I will present, is, the parallel which has already been drawn between Daniel's little horn, and Paul's "man of sin," or "that wicked." Paul says, "The Lord will consume him with the spirit of his mouth, and destroy with the brightness of his coming." Daniel, that he will "be broken without hand." Both agree that his destruction will be supernatural.

2. The brightness of Christ's coming is to be, when he comes in the clouds of heaven with power and great glory, to judgment. The angel said to Daniel, (chap. viii. 17,) "For at the time of the end shall be the vision." Popery then will be destroyed, when Christ comes to judgment, at the end of the world; the vision is to that time, therefore it includes the destruction of Popery.

3. The sanctuary will not be cleansed, nor the host be delivered, until the polluting and oppressing power, the Roman beast, is destroyed. But the vision does include the cleansing of the sanctuary; therefore the destruction of Romanism is included in the vision.

II. The second proposition now demands our attention, viz. That the two thousand three hundred days of the vision are to be reckoned years.

1. Those who, in their exposition of the vision, reckon them common days, apply them to the time which Antiochus afflicted the Jews and polluted the temple. To this I object, 1st. Because it has not been, nor can it be proved that Antiochus persecuted the Jews just that number of days. 2d. The sanctuary was not cleansed at the end of that persecution or at the death of Antiochus, but continues to this day to be trodden under foot. 3d. The sanctuary was to be cleansed at the time of the end. Now, giving the most liberal construction to that sentence which any one can ask, that "the time of the end" means the whole Gospel period, it cannot be applied to Antiochus's profanation of the temple. The above is the only application of the time, with which I have ever met, by those who call them common days. But they cannot be proved to have been fulfilled in that sense. The sanctuary was not cleansed at the death of Antiochus, nor is it to be till the time of the end. Therefore the days must mean something beside common days.

2. Daniel informs us (chap. viii. 27,) after Gabriel had explained the vision, and informed him that it should "be for many days," "I was astonished at the vision, but none understood it." It is evident then, that there were some things in the vision which neither Daniel nor any one else did under-

stand. Part of the vision he did understand, for the angel had told him in plain language what it meant, but to the meaning of a day he had not had a clue. After his prayer, in the ninth chapter, the angel Gabriel, whom he had seen in the vision at the beginning, being caused to fly swiftly, touched him, about the time of the evening oblation. Chap. ix. 22, 23. "And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision."

What matter was Daniel to understand, and what vision was he to consider? There are several considerations which seem to indicate, that it was the vision of the ram and he-goat: and that he was now to understand those *parts* of the vision which he did not before understand. Daniel takes pains to inform the reader, that that vision was explained to him by Gabriel, but none understood it. Also, that the same messenger, Gabriel, whom he had seen in his vision at the beginning, came again. What was this but saying, that Gabriel came to resume the vision, and make plain what was before dark? Daniel complained, "None understood it." The angel now says, I am come to give thee skill and understanding. Daniel said before, "I was astonished at the vision." The angel says, "Understand the matter, and consider the vision."

We will suppose Daniel to have inquired thus :—
and the angel to answer.

“What part of the vision shall I first consider?”

“The time of the vision.”

“What shall I understand in regard to it?”

“1st. What it means; 2d. When it commences.”

The only vision in which the man Gabriel is named before, is that in the eighth chapter. That vision then is the one which he calls the beginning. After the vision was explained, then Daniel declared none understood it. The same messenger is now sent the second time to explain it more fully. He addressed Daniel, and said, “O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou art greatly beloved; therefore understand the matter and consider the vision.” What did Daniel not understand in the former vision? He did understand, 1. The governments and powers which were to be the actors. 2. He did understand that the vision reached to the end of the desolation of the Church, or sanctuary, and the introduction of Christ’s reign on earth. But he did *not* understand, 1. How the days were to be reckoned, for he had received no information on that point; nor, 2. When the time was to commence. The angel came to give him skill and understanding, on points of which he was before ignorant,—to teach him the meaning of a prophetic day. “Seventy weeks are

determined upon thy holy city,” &c. ver. 24. The Jews had, first, a week of days; second, a week of years. It must be one of these weeks which was meant, but which, the 24th verse did not determine. Verse 25—“From the going forth of the decree to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks, and the street shall be built again, and the wall in troublous times.” Daniel now knew the week which was meant. It would be impossible to build the wall and streets of that great city in seven weeks or forty-nine common days, and in troublous times too. It must therefore be seven weeks of years, or seven Jubilees. But as there is no dispute but the seventy weeks were four hundred and ninety years, as it was proved by the death of Christ, four hundred and ninety years from the going forth of the decree of Artaxerxes, I shall not dwell longer on this point. For a full examination of this point, I must refer the reader to the first chapter. This vision or instruction, then, established the meaning of a prophetic day, as it is used in this book, and as there is no other meaning given in any particular case, it must be so understood, in every case where it is used. Therefore two thousand three hundred days must mean so many years. It now only remains to prove that the time commenced with the seventy weeks, viz. at the going forth of the decree to restore and build Jerusalem. To do this, I shall notice some other theories which have been adopted.

I have already alluded to the Shaker theory, which began B. C. 553, and ended A. D. 1747, with the second coming of Christ in the person of Ann Lee. This is too idle to require notice. The next is that which begins with the rise of the Macedonian empire, and ends A. D. 1819, in the beginning of the Greek revolution. On that scheme I have already sufficiently remarked. The next, and that which most generally obtains, is, to commence the time with the invasion of Asia by Alexander, B. C. 434, and ends in A. D. 1866. To this, most of the objections made to the former scheme will apply. 1st. There is no reason why we should begin at that time, and leave out of the vision entirely the Medo-Persian reign. 2d. There is no intimation in the Bible that it should begin then. 3d. The signs of the times, and the present state of popery, forbid our belief that popery can exist in the world one hundred and twenty-eight years from the present time.

What reasons are there why we should commence reckoning with the seventy weeks? Answer. 1st. To begin before, the vision would have ended previous to the present time, which we know it has not. 2d. To begin with the next great event with which there is any probability that it should commence, would set the event too far forward for other prophecies, and the signs of the times. 3d. There are intimations, that the two thousand three hundred days' vision should begin with the seventy weeks.

4th. The signs of the times strikingly corroborate these suggestions.

The two last reasons we will now examine :

1st. We have already seen, that there were some parts of the vision in the eighth chapter, which Daniel did not understand, even after the angel had explained it to him. One of those things which he did understand, was when to commence the vision.

2d. The same angel which appeared to him, to explain the eighth chapter vision, appeared again in the seventy weeks' vision, for the purpose of giving him skill and understanding of those parts which he did not before understand.

3d. The angel told him to understand the matter and consider the vision. What vision! Was it not the one he had before explained, but which Daniel did not understand?

4th. To aid him in understanding the matter and considering the vision, he gave him the seventy weeks to determine the meaning of a day : and the going forth of the decree to restore and build Jerusalem, as the time of commencing the two thousand three hundred days.

5th. One of the declared objects of the seventy weeks' vision was to seal up the vision and prophecy. "That is," says Dr Clarke, "to put an end to the necessity of any farther revelation, by ending the canon of Scripture." Now, I ask, did the seventy weeks fulfil this design? Certainly not. The New Testament was all written after the seventy weeks ended. But it was to seal up or confirm the

vision and prophecy: some particular vision and prophecy. The meaning seems to be this: if the Messiah is cut off just at the time four hundred and ninety years are fulfilled, then depend upon the cleansing of the sanctuary at the end of two thousand three hundred years.

6th. When the angel gave the time of commencing the seventy weeks, he commanded him to do what Daniel did not do before, and what the angel came to aid him in doing. "Know, therefore, and understand," &c.

"How shall I understand what is meant by a day?"

"I will give you a key. 'Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.'"

Daniel knew that the Jews had two kinds of weeks. One was a week of days, being seven days. The other was a week of years, being seven years, or a jubilee. Daniel as yet could not know certainly which week was intended, whether days or years. The angel goes on and divides the time into three periods: seven weeks for rebuilding Jerusalem, sixty-two weeks from that to the public preaching of the Gospel, and from that one week to the death of Messiah. He now must understand which week was meant. Seven weeks, or forty-nine com-

mon days, he must have known would not be sufficient to restore the wall and streets of Jerusalem, and in troublous times too. It must therefore be seven weeks of years, or forty-nine years. The whole time then would be four hundred and ninety years.

The exact fulfillment of this time has been shown in the former chapter; I will however very briefly recapitulate it here. It was there shown, 1st. That the decree of Artaxerxes, for the Jews to go up and restore and build Jerusalem, was given in the seventh year of his reign. See Ezra vii. 7; also vii. 21, and viii. 31. Ezra left the river Ahava the twelfth day of the first month, to go to Jerusalem with the decree. This was two days before the passover of the Jews. 2d. I then showed, that four hundred and ninety years from that time brought us down to the twenty-second year of Tiberius Cæsar of Rome, two days before the passover, when Christ was betrayed to be crucified. Thus it is demonstrated, that a prophetic day in Daniel means a year. 3d. There is no intimation in this book, when prophetic time is spoken of, that it has any other meaning than it has here. Therefore, in every place, a day must be understood to mean a year.

III. I will now, in the third place, prove, that the two thousand three hundred days commence at the same time with the seventy weeks.

I have already remarked upon the connection between the visions of the eighth and ninth chapters.

I will however return to that point, and make it a little more clear. Dan. ix. 21. "The man Gabriel, whom I had seen in the vision at the beginning," &c. What does Daniel mean by the vision? Evidently some particular vision. "At the beginning." Beginning of what? Not of time, nor yet of his life. "The vision," says the objector, "which he had first." That was Nebuchadnezzar's dream. But there is nothing said, in that vision, of the man Gabriel, nor any other messenger. Was it the second vision? There is no sense in which that could be called the beginning. Neither is there any intimation that Daniel saw the angel Gabriel at that time. But he "said unto one of them that stood by." In the eighth chapter, he saw Gabriel, and heard his name announced for the first time. The vision of the eighth chapter then, is the one which he calls, "at the beginning." But it was not at the beginning of his visions, for it was fifty years after his first vision, or Nebuchadnezzar's dream. The meaning then is simply, "The man Gabriel, whom he saw in the beginning of this vision, the explanation of which, or the key to which, had just been given him in the vision of seventy weeks."

Again. The seventy weeks were to seal up the vision and prophecy. "That is," says Dr. Clarke, "to put an end to the necessity of any further revelation by ending the canon of scripture." I ask, Did the seventy weeks fulfil this design? Certainly not. The entire New Testament was written after the seventy weeks ended.

To seal up, means, 1. To close, so that it may not be read or understood. Dan. xii. 4. "Shut up the words, and seal the book." 2. It means, to confirm or make sure. Matt. xxvii. 64, 66. "Command that the sepulchre be made sure until the third day." "So they went and made the sepulchre sure, SEALING the stone." A legal instrument is also sealed when it is designed to confirm any one's title to property. The seal of government on public documents, makes them sure; we may depend on them as genuine. So Daniel was instructed; if the seventy weeks are just fulfilled when the Messiah is cut off, then the two thousand three hundred days' vision is sealed up, or made sure. It could not be the first sense of the word which is meant here, for the death of Christ explained, not obscured, the prophecy. It gave evidence of the meaning of a prophetic day.

I have already remarked, that Daniel was directed to understand when the time of the vision commenced. How, he might inquire, shall I know that? "Know and understand, that from the going forth of the commandment to restore and build Jerusalem," &c. Begin at that time; and if the Messiah is cut off in seventy weeks from that date, *the* vision you had before, will end at the time appointed, at the end of two thousand three hundred days.

I will now produce some corroborative evidence, that the seventy weeks' vision was designed as a key

to the two thousand three hundred days' vision. At the close of the eighth chapter, Daniel declared, none understood the vision. In the next chapter we are told, the man Gabriel made his second appearance to Daniel, and directed him to consider the vision, and understand the matter. He then gave him a key, by which he might learn the important facts, but which he before had no means of knowing; 1. The length of a prophetic day; 2. The time when to commence or date the days of the vision. In the tenth chapter, another vision is introduced, relating to the same great governing powers of the earth, and extending to the end of the reign of wickedness, and the resurrection. Daniel introduces the vision by saying, "the time was long," but he understood the thing and had understanding of the vision. He now did just what the angel in the former vision directed him. He understood the thing, and had understanding of the vision. He also intimates what part of the vision he understood, viz. the time appointed for its fulfillment. Now, I ask, if the key for understanding prophetic time, both as to its nature and when to commence that "long time," is found in the Bible, if it is not in the ninth chapter of Daniel?

I know there is presumptive evidence, in several texts, that, in reckoning prophetic time, a day should be reckoned a year; but there is no other positive testimony that those long periods in Daniel and Revelations are to be so reckoned, save the seventy

weeks vision. Daniel, in the twelfth chapter, had several numbers given him, but no intimation was given when they would commence or end. Yet he informs us he understood the thing, and intimates that it was in respect to the time. With the aid of the visions of the eighth and ninth chapters, he could understand the vision which occupies the remainder of the book: but without that aid, he had no clue to the meaning of the times and seasons spoken of in the eleventh and twelfth chapters. But more on this point hereafter.

I will now show that the signs of the times favor the idea that the two thousand three hundred days began at or near the time of the seventy weeks. I do not design to enter into a full examination of the signs of the times, but simply notice a few, in relation to popery. Dan. vii. 26. "They shall take away his dominion, to consume and destroy it unto the end." This was spoken of the papal little horn. Now what are the facts in the case? They are these. In A. D. 1798, Berthier, a French general, entered Rome with a French army, without resistance, deposed the Pope, and led him into captivity. In that captivity he died, in A. D. 1799. His power was broken, and his dominion taken away. Italy was now erected into a republic, by the authority of the French. It is true, the Pope of Rome has since been restored to his *see*; but he has never as yet obtained his former power over the

kings of the earth, nor exercised his persecuting spirit toward Protestants, as he used to do.

From the time of the fall of his civil power, popery has been gradually but surely wasting away. Light has spread through popish countries with a celerity before unknown. A spirit of liberty prevails throughout Europe, which is irresistible in its march, and must ere long overwhelm all that interposes to impede its triumphant progress. They shall consume and destroy it unto the end. France has never been, since the fall of Rome, any thing more than nominally papal. The thunders of the Vatican have fallen harmlessly at the feet of a nation who had dared to think and act for themselves. Spain, too, has thrown off her superstitious fears of papal bulls, and a war of extermination has been declared against monastic institutions. Even in Portugal, ever faithful to her holy mother, the anathemas of the successor of St. Peter cease to produce their wonted effect on the minds of a superstitious and deluded people. In oppressed and down-trodden Ireland, the ignorance and superstition of ages is receding before the melting beams of the light of truth. Austria, that powerful ally of "the man of sin," also feels the magic touch of the wand of liberal principles; and recent developments attest the fact, that even in that strong hold of papal abominations, the doctrine no longer obtains devotees, that ignorance is the mother of devotion. The late law of Austria, making an ability to read and

write a qualification to enter the marriage state, will, if carried out, soon place that nation above the power of papal terrors. Even the sovereign Pontiff, clothed with all power in heaven and earth, is safe from the assassin's dirk only from the protection of a body-guard of hired Austrian soldiers. So certainly has the dominion of the little horn been taken away; and so surely have they consumed and destroyed his dominion from that to the present time.

There is one more prophecy, to which I wish to call the reader's attention. Rev. xvi. 16—18. It relates to the ten horns of the Roman beast. These all have one mind; and shall agree and give their power to the beast, until the words of God shall be fulfilled. Then these ten horns "shall hate the whore, (popery) and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Of the above prophecy, two points have been most strikingly fulfilled; 1. The kingdoms did agree, and give their kingdom to the Roman beast. 2. The kingdoms of Europe do *now* literally hate the whore. There is not a kingdom in Europe, but abominates the Church of Rome. 3. The other, or third point, cannot long delay. Their wrath must be soon kindled against her, and her overthrow be accomplished. The spirit of revolution which now prevails throughout the world, indicates too, that we are on the eve of some great revolution. The elements of that revolution are every day developing themselves and concentrating their force. The event may be

delayed yet for a little season, but delay will only increase its terror when it does burst its massive barriers, and deluge our world in a flood of anarchy and wo.

These signs of the times forbid the indulgence of an idea which places the final catastrophe of popery at as great a distance from the present time as most of the writers on prophecy place it. The general opinion on the two thousand three hundred days vision is, that it should begin at the time Alexander the Great invaded Asia. It will then end A. D. 1866. But it is morally impossible for the present state of things to exist one hundred and twenty-eight years longer before some great and decisive revolution takes place, and great Babylon comes in remembrance before God to give unto her the wine of the fierceness of his wrath. I know of no other period which has been fixed on, from which to date the two thousand three hundred days, that will carry them into futurity, except the one adopted in these essays: unless indeed it be Mr. Faber's opinion. He, after Jerome, reads them two thousand two hundred days, and ends them A. D. 1866. But this is scarcely less objectionable than the other scheme.

The evidence, that the vision should be reckoned from the going forth of Artaxerxes' decree, is now before the reader. With him I must leave the subject. If I have succeeded in doing what I proposed, the conclusion is inevitable. The great day of the wrath of God is just at hand; it is nigh, even at the

door. If the time began four hundred and ninety years before the death of Christ, then one thousand eight hundred and ten after his death, the sanctuary will be cleansed. Thirty-three years, the age of Christ at his death, taken from four hundred and ninety, the time from the decree of Artaxerxes to his death, leaves four hundred and fifty-seven years of that time before his birth. Add the thirty-three years of his age, at his death, to one thousand eight hundred and ten years, which were to be after his death, and it will bring the time for cleansing the sanctuary, A. D. 1863. Reader, examine, reflect, and be diligent, that you may be found of him in peace at his coming.

CHAPTER III.

I have already shown the connection between the visions of the eighth and ninth chapters of Daniel, with the one which succeeds, and occupies the remainder of the book. This last vision differs from those which preceded it, by being communicated directly by an angel: whereas, the former visions were presented first to his view, and then were explained by the angel. The former visions gave the great outlines of the events which were to

take place in the world, together with the whole length of time for their accomplishment. This enters more into the particulars of those events, and divides the time into periods. The subject is one of thrilling interest, and demands the most serious attention of every believer in divine revelation. I shall take up this vision in the order in which it stands, commencing with the eleventh chapter, and give what I believe to be the meaning of each verse.

Dan. xi. 1. "Also I, in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him."

"2. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of Grecia.

"3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

"4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those."

Ver. 1. *Also I, in the first year of Darius the Mede.* The angel here continues the discourse of the foregoing chapter, and announces to Daniel who he is; the same messenger who stood to strengthen

him in the first year of Darius the Mede. Then he confirmed Daniel in the meaning of the former visions, by the vision of the seventy weeks.

Ver. 2. *There shall stand up yet three kings.* Cyrus, the first Persian king, was then reigning. He was the individual spoken of by the prophet Isaiah, as the shepherd of God's people, whom he had surnamed: Isa. xlv. 28; also xlv. 1, 4. Three others were to rise after him. These were, 1. Cambyses, the son of Cyrus. 2. Smerdis, a usurper of the throne, and an impostor, who pretended to be another son of Cyrus. 3. Darius, the son of Hydaspes. "The fourth shall be far richer than they all," &c. This was Xerxes, the son of Darius. His riches were inexhaustible. (See an account of him in Rollin's Ancient History.) He raised an army to go against Greece, of more than five millions of persons. But this vast and unwieldy army was able to effect but little, for the want of energy in their leader.

Ver. 3. *And a mighty king shall stand up.* This mighty king was Alexander the Great. He ruled with great dominion, and did according to his will, none, even his most intimate friends, daring to counsel him at the peril of their lives. In about six years he conquered nearly the known world.

Ver. 4. *His kingdom shall be broken.* He died B. C. 323, at Babylon. His wife Statira, was soon murdered by his other wife Roxana. His brother Aridaus, and his wife Euridice, were killed by his

mother Olympias, who was herself killed by the soldiers in revenge. His son, Alexander Egeus, and his mother Roxana, were slain by order of Cassander. Soon after, his other son, Hercules, and Barsine his mother, were murdered by Polysphechon. So that in fifteen years after his death, not one of his family or posterity were alive. His kingdom *"shall be divided towards the four winds."* The regal family being all dead, the governors of the provinces usurped the title of kings, and divided the kingdoms into four parts. 1. Seleucus inherited Syria, in the north. 2. Lysimachus had Persia in the east. 3. Ptolemy became master of Egypt in the south. 4. Cassander took possession of Greece in the west. Thus his kingdom was "plucked up for others beside those."

Ver. 5. *"And the king of the south shall be strong, and one of his princes, and he shall be strong above him, and have dominion; his dominion shall be a great dominion."*

"6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm: neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

"7. But out of a branch of her roots shall one stand up in his estate, which shall come with an

army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail."

Ver. 5. *And the king of the south shall be strong.* Ptolemy Lagus, one of Alexander's generals, became master of Egypt, and was strong. For in addition to Egypt and Lybia, he added also to his kingdom, Cyprus, Phoenicia, and Caria. The kingdom of Egypt was on the south of Judea, and that of Syria on the north.

And he shall be strong above him. The prophet here points out Seleucus Nicator, who should be stronger than Ptolemy. In addition to Syria, he shall have several provinces of Asia Minor, Thrace, and Macedonia, before his death.

Ver. 6. *And in the end of years.* There is a considerable period here passed over in silence, concerning which no notice is taken.

The king's daughter of the south. Berenice, the daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. This marriage was entered into by these two kings, to terminate a bloody war which had been raging between them for about two years. Antiochus, to gain Berenice, agreed to put away his wife Laodice, and her children. This he did. Berenice, having brought him great wealth, all things for a time went on well.

But she shall not retain the power of the arm.

That is, her descendants shall not succeed to the government of Syria.

But she shall be given up. Antiochus having recalled his former wife, Laodice, and her children, she, to prevent his again recalling Berenice, procured his murder, and set her own son, Callinicus, on the throne of Syria.

And they that brought her. Her Egyptian women, who came with her, and strove to defend their mistress, were, many of them, killed.

And he that begat her; or, according to the margin, "he whom she brought forth." Both the mother and son were murdered by order of Laodice.

And he that strengthened her. Her father was excessively fond of her, and probably had, while alive, exerted a great influence favorable to his daughter. But he died some years before his daughter; so that he who had strengthened her was no more in the time of her calamity.

But out of a branch of her roots shall one stand up in his estate. Ptolemy Euergetes, her brother, stood up in her father's estate. He, to avenge his sister's death, marched a great army against Callinicus, took, without a battle, all Asia from Mount Taurus to India. He took back with him to Egypt forty thousand talents of silver, many precious vessels, and two thousand five hundred images of their gods.

Verse 8: "And shall also carry captives into Egypt their gods, with their princes and with their precious vessels of silver and of gold: and he shall continue more years than the king of the north."

"9. So the king of the south shall come into his kingdom, and shall return into his own land."

He shall continue more years than the king of the north. Callinicus died in exile, by a fall from his horse, and Ptolemy lived some years after that.

So the king of the south. The king of Egypt, Ptolemy Euergetes, shall come into his (Seleucus's) kingdom, and shall return into his own land (Egypt.) He heard of a sedition which had taken place in his absence, and returned to suppress it. If it had not been for this, he probably would have entirely destroyed the kingdom of Syria.

Verse 10. "But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come and overflow and pass through; then shall he return and be stirred up, even to his fortress."

"*But his (Callinicus's) sons,*" (Seleucus Ceraunus and Antiochus.) *And shall assemble a multitude of great forces.* This was done by Ceraunus, to recover his father's dominions. But he being unable to pay his troops, they became mutinous and poisoned him.

And one shall certainly come. Seleucus being dead, Antiochus only was left to prosecute the war. He came and overflowed and passed through and

regained Syria. He then returned and defeated Nicolaus, an Egyptian general; and came even to the frontier, or *fortress* of Egypt.

Verse 11. "And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand.

"12. *And* when he hath taken away the multitude his heart shall be lifted up; and he shall cast down many ten thousand, but he shall not be strengthened *by it*.

"13. For the king of the north shall return and shall set forth a multitude greater than the former, and shall certainly come, after certain years, with a great army and with much riches."

Verse 11. *And the king of the south* (Ptolemy Philopater) shall come forth to fight with Antiochus, king of the north.

These two kings met at Raphia, and a most terrible battle ensued. *And he* (Antiochus) *set forth a great multitude*. It is said his army amounted to sixty-two thousand foot, six thousand horse and one hundred elephants. *But the multitude shall be given into his* (Ptolemy's) *hand*. Ptolemy obtained a complete victory, and Antiochus was obliged to retreat to Antioch, from whence he sent to Ptolemy to solicit peace.

Verse 12. *His* (Ptolemy's) *heart shall be lifted up*. He became proud and luxuriant in his habits,

indulged in sensuality, and made a dishonorable peace. *He shall not be strengthened by it*. His people were dissatisfied with his conduct, and rebelled.

Verse 13. *After certain years*. Fourteen years after (Ptolemy Philopater being dead, and Ptolemy Epiphanes being a minor) Antiochus returned again with a larger army than before, and immense riches.

We now come to a new era, when another power is about to be introduced, viz: "*The robbers of thy people*," (the Romans.)

Verse 14. "And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

And in those times (when Ptolemy Epiphanes is but a child) *there shall many* (Antiochus, king of Syria, and Philip, king of Macedon) stand up against the king of the south. Antiochus and Philip both united to overrun Egypt and wrest it from its rightful king. *Also the robbers of thy people* (the Jews) *shall exalt themselves*. Just at this juncture in the affairs of Egypt, whilst those two powerful monarchs were meditating the entire subversion of the kingdom of a weak and helpless infant, "Providence," says Rollin, "raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as

those with which they intended to crush the infant king."

To establish the vision. To this sentence I wish to call particular attention. The vision of the eighth chapter states that the little horn "waxed great" and magnified himself. Also, it gives the time when that power magnified himself,—in the latter part of the four kingdoms of the goat, and when the transgressors were come to the full. This was now the case, B. C. 203; two of those horns, Syria and Macedonia, or their kings, formed the base, villanous design of destroying the dominion of a helpless infant king. Their cup of iniquity was now full and "the king of fierce countenance" stood up to punish them, by the subversion of their own kingdom. "*To establish the vision*" would be to make it sure. This the Romans did by rising up, as had been predicted, just when the transgressors had come to a full. They were also the fourth great universal monarchy which had been so frequently shewn Daniel in the preceding visions. The others had appeared, fulfilled their appointed time and work, and had fallen; but the vision would not be fully "*established*" until the Romans should appear to establish it. Nor then, indeed, until they had run their race, and the beast should be destroyed, and his body given to the burning flame. Therefore it is added—**BUT THEY SHALL FAIL.**

Verse 15. *So the king of the north.* Syria had

formerly been the king of the north; but now another power had subverted that kingdom, and exalted itself to establish (or finish) the vision, and thus make it sure.

Shall come and cast up a mount, and take the most fenced cities. The Romans, from the time of Ptolemy Epiphanes had exercised almost a constant supervision of the affairs of Egypt, protecting them from assaults from other nations, settling their internal difficulties, and establishing the right of kings to rule. Ptolemy Auleutes, the successor of Alexander the Second, by his oppressive taxations excited the hatred of his subjects, and was driven from his throne and kingdom. His daughter Berenice was placed on the throne in his place. Ptolemy directed his course to Rome, and solicited their aid in recovering his kingdom. After a long discussion in the senate, he received letters from Pompey to Gabinus, a Roman pro-consul, who was at that time waging war in Syria. Through the influence of Pompey's letter, and the earnest advice of Mark Antony, one of his officers, he was induced to undertake the hazardous enterprise of recovering Egypt for Auleutes. He accordingly turned his arms against that country. He crossed the Euphrates, passed through Palestine directly to Egypt. Antony, who had command of the horse, preceded the main army, and seized on all the passes on the route, and secured them before the Egyptians were apprised of their danger. He also took Pelusium,

the key of Egypt on that side, and secured the whole garrison. Thus the way was opened for the march of the whole army, without danger, into the heart of Egypt. This Roman army came from the north, Syria. They cast up a mount, or took, and fortified or secured, all the dangerous passes on the road, and also the garrison of Pelusium. They took the most fenced cities, throughout Egypt. The Egyptians, under Archelaus, made some resistance; particularly Archelaus distinguished himself by his valor. But "the arms of the south (for they had banished their king, therefore it is not said, as it used to be, the king of the south) shall not withstand, neither his chosen people, neither *shall there be any strength to withstand*." Archelaus did what he could, but his army were so much accustomed to idleness and a voluptuous life, that they revolted from the labors and privations of the camp. And there was no power to withstand.

Verse 16. "But he that cometh against him shall do according to his own will, and none shall stand before him." This is a correct description of the conquest of Egypt by Gabinius and Antony. "Egypt was soon reduced and obliged to receive Auleutes, who took entire possession of his dominions." "Auleutes put his daughter Berenice to death for having worn the crown during his exile. He afterward got rid, in the same manner, of all the rich persons who had been of the adverse party." "The Egyptians suffered all these indignities with-

out murmuring." (See Rollin's Hist. vol. 8, pp. 113, 114.) So true was it that Auleutes when re-instated, did according to his will, as also did the Romans, who gave him back his kingdom.

"And he shall stand in the glorious land which by his hand (the Romans) shall be consumed." Pompey, a Roman general, about 63 B. C., took Jerusalem, after a siege of about three months, demolished the walls of the city, and sent Aristobulus, king of Judea, and his two sons, Alexander and Antigonus, prisoners to Rome. He dismembered several cities from Judea, and annexed them to the government of Syria, and imposed a tribute on Hyrcanus, whom he had made king in the place of Aristobulus. Alexander made his escape from Rome, returned to Judea, and excited new troubles. The Romans were called on by Hyrcanus, to aid him in maintaining his kingdom. Gibanus, Roman governor of Syria, overthrew Alexander in battle, went to Jerusalem, and changed the government from monarchical, as it had been, to aristocratical. About B. C. 54, the year after Aurelius was reinstated in his kingdom, Crassus, a Roman general, having heard that great treasures were laid up in the temple at Jerusalem, stopped in his march against the Parthians, and robbed the temple of all the riches in it, which amounted to £1,500,000 sterling. In short, after this time Judea became the scene of almost constant oppressions from the Romans, until it was finally destroyed. Rol., vol. 7, p. 292.

Verse 17. "He shall set his face to enter with the strength of his whole kingdom and upright ones with him." He—the Roman government, or one of the Roman consuls, for any general or consul, seems to be a representative of that government. The one who is now introduced is Julius Cæsar. After the battle of Pharsalia, between Julius Cæsar and Pompey, which resulted in the total defeat of the latter, Pompey fled into Egypt, where he expected protection from Ptolemy and Cleopatra, the joint sovereigns of Egypt, and children of Auleutes, to whom Pompey had been a great benefactor; but his ungrateful son, with words of peace and friendship on his lips, gave secret orders for his assassination. Cæsar followed Pompey into Egypt; but in order to expedite his journey he carried very few troops with him—only eight hundred horse and three thousand two hundred foot. Flushed with his success, he depended on his name for influence in Egypt. He made no scruples of landing at Alexandria, with the few people he had with him. He found, to his surprise, that Pompey was dead. The city of Alexandria, and indeed the whole kingdom, was in a state of confusion. A war was now waging between Ptolemy and Cleopatra, his sister, for the crown. This dispute Cæsar undertook to settle; but he soon found himself in difficulty, and involved in war. He was now in the heart of an enemy's country, and could not get away, he therefore sent immediately to Syria (for the Roman government is still

king of the north) for ALL the Roman forces in that quarter. "*He shall set his face to enter with the strength of his whole kingdom.*" He raised all the troops within his power. "*And upright ones with him;*" "this shall he do." In addition to the Roman army in Syria, Cæsar sent into all the neighboring countries for aid. He wrote amongst others to Calvinus, whom he had left in command of Asia Minor. That general immediately sent him two legions, one by land and one by sea. Mithridates, whom he sent to Syria and Cilicia, brought him troops which extricated him from all his troubles. He obtained the assistance of Antipater, who joined him with three thousand Jews; and also he engaged several princes of Arabia, Coelosyria, and the free cities of Phœnicia and Syria to send him troops. The country through which they were to pass, was full of dangerous passes, which had been seized by the Jews. On this account the whole enterprise well nigh miscarried. Through the influence of Antipater, letters were obtained from Hyrcanus to the Jews, to favor Cæsar's party. When this news spread, the passes were opened for the army, the Jews of Memphis, and other places, supplied them not only with men but provisions and all other assistance in their power. These troops, after several severe struggles and contests, entered Egypt, and finally subjected it to Cleopatra's reign. *And upright ones with him.* The Jews were the instruments of that victory. If they had refused their

assistance and maintained their passes, it must have been fatal to the Romans. Ptolemy, when this army were about entering Egypt, met them near Delta, where a severe battle took place. Victory declared on the side of the Romans, and Ptolemy, in attempting to pass the Nile in a boat, was drowned. Thus the Roman government "set his face to enter with the strength of his whole kingdom and upright ones (Jews, or people of God,) with him."

"And he shall give him the daughter of women, corrupting her." Cleopatra and a young brother were now, by Cæsar, placed jointly on the throne of Egypt. But this was, in effect, giving the crown to Cleopatra, Ptolemy being so young as to have no influence in the affairs of the kingdom. The passion (says Rollin) which that prince (Cæsar) conceived for Cleopatra was the true cause of his undertaking that dangerous war. He passed whole nights in feasting with Cleopatra, and, as the fruit of their nightly banquets, he had a son by her, whom he called Cæsarion. This was the commencement of that licentious and corrupt course which Cleopatra afterwards pursued with Mark Antony. "He (Egypt) shall give him (Cæsar) the daughter of women (Cleopatra) corrupting her." In these debauches with Cleopatra he spent the time from January to April, although his affairs were settled by the last of January. A long time for a Roman consul to spend in idleness.

"But she shall not stand on his side, neither be for him." Cæsar left Egypt, and engaged in a war with the Cimmerian Bosphorus. Cleopatra, after Cæsar left Egypt, put Ptolemy, her brother, to death. She did not stand on Cæsar's side, but disregarded his decisions in regard to the kingdom. After the death of Cæsar, she declared for the triumvirs, seduced Antony by her charms, and kept him in her power to the time of his death. "*Neither be for him.*"

Verse 18. *After this he (Cæsar) shall turn his face unto the isles, (the Cimmerian Bosphorus) and shall take many.*" He defeated Pharnaces in several battles, and finally drove the last king of Pontus from his kingdom. These conquests were so rapid that Cæsar described them thus: "I came, I saw, I conquered." His glory was now at its height, and he determined on nothing short of the crown and throne of Rome.

"But a prince of his own behalf (a Roman, Brutus,) shall cause the reproach offered by him (to the Roman people) to cease: (by assassinating him in the senate,) without his (Brutus's) own reproach shall he cause it, (the reproach of Cæsar to Rome) to turn upon him." The history of Cæsar's death is so familiar that I need not dwell upon it. Suffice it to say, after his conquest of Pharnaces, he returned to Rome, where a triumph was decreed him. He then determined to usurp the throne of Rome. This was too much for the master spirits of the age

to endure, and they determined on his death, which was accomplished by the hand of Brutus, in the senate of Rome. Thus was fulfilled verse 19. "Then he shall turn his face toward the fort of his own land, (Rome;) but he shall stumble and fall (just at the height of his glory) and not be found."

Verse 20. "Then shall stand up in his estate, a raiser of taxes, in the glory of the kingdom." The successor of Julius Cæsar was Octavius Cæsar, afterwards called Augustus Cæsar. He stood up in the estate of Julius in the glory of the kingdom. Rome, in his day, obtained the height of its power. All the four kingdoms into which Alexander's was divided at his death, had become tributary to Rome. Egypt was the last, and this was subdued by Augustus, after the death of Cleopatra, about B. C. 30. He was emperor of Rome when Christ was born, and issued a decree (Luke ii. 1) that all the world should be taxed. This emperor died, peaceably, in his bed, "neither in anger, nor in battle."

Verse 21. "In his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries." The successor of Augustus was Tiberius Cæsar; and the text is a literal prophetic history of his character, exaltation and reign. He obtained the kingdom by flattery; but once exalted, he let the world understand and

feel his power. He was a base tyrant, and ruled arbitrarily those whom he subjected by flatteries.

Verse 22. "And with the arms of a flood shall they be overflowed from before him, and shall be broken: yea, also the prince of the covenant." It was in the twenty-second year of the reign of Tiberius Cæsar, that Christ was broken, or put to death.

This ends one grand division of the prophecy, viz. the seventy weeks of Daniel for the cutting off of the Messiah. Thus far we have seen a literal fulfilment of the prophecy. The angel now commences a new series of events which were to end only with the destruction of the man of sin and the deliverance of God's people. The prophecies of Scripture all tend to two grand points as their centres, viz. the first and second coming of Christ. The first part of this vision points out the first coming of Christ. That event having been pointed out, and the people by whom the death of Christ was accomplished having been fully settled, the angel returns to the time of their first connection with the people of God, in order to present all their oppressions exercised toward the Church, until the end, when the beast should be destroyed and his body given to the burning flame. To this event, and the time of its accomplishment, the angel conducts us.

Ver. 23. "And after the league *made* with him he shall work deceitfully; for he shall come up, and shall become strong with a small people." The parties, the league between whom is here spoken of,

demand attention. One of the parties must be Rome, because that power had just been the subject of prophecy, and no intimation had been given that another power had taken its place. The angel informs Daniel, (chap. x. 14,) "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days."

As yet, but little reference has been made to the people of God, or the Jews, except the breaking of the prince of the covenant. The angel is now about to give their connection with the Romans, the power which was to continue, to the end, to oppress them. The first league ever made between the Jews and Romans, was that related by Josephus, (Ant. b. xii. chap. x.) to which the reader is referred. The Grecians were at war with the Jews, and greatly oppressed and afflicted them. Bacchiades, a Grecian general, left off to trouble the Jews, at the command of the Romans, after this league. And, after this, the Grecians *never more returned* to vex and trouble the Jews. The time when Bacchiades thus left off to trouble them, was B. C. 158. From that time the Romans began to work deceitfully, and gradually to gain an ascendancy over the Jews, until at length they became tributary to Rome, and were governed by high priests and kings appointed by the Roman government. "For he shall come up, and become strong with a small people." Rome was, in its beginning, a small republican people,

but about the time of this league, they had become the most formidable of any nation then in existence, and all kingdoms stood in fear of them.

Ver. 24. "He shall enter peaceably even upon the fattest places of the provinces; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time." Rome is said to have done more towards the conquest of the world by her policy and craftiness than she did by her arms. Scattering the prey and spoil was one of her favorite modes of conciliating the feelings of her most inveterate foes. But when they could not be won over to Roman interests in this way, the sword decided the case.

That which his fathers have not done. The Jews never before had set down peaceably under rulers appointed by a heathen government. But thus they did under the Roman government, to which they were tributary.

Ver. 25. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him." Mark Antony was the principal instrument in restoring Egypt to Ptolemy Auletes. He returned to Rome, and after the death of Julius Caesar he was one of the triumvirs who engaged to

avenge his death. Cleopatra espoused their interest, and used all her arts to captivate Antony, as she had done Julius Cæsar, and in this she succeeded but too well. She captivated him by her charms, and afterward contrived to hold him in her silken chains. Antony, previous to leaving Rome, had married Octavia, the sister of Octavius Cæsar. He for a season had a great share in the government of Rome jointly with Cæsar. After he became so completely enamored by Cleopatra, that he found himself unable to escape her toils, he sent his divorce of Octavia to Rome, and threw himself on Cleopatra for protection and support. He had now identified his interests with Cleopatra's, and might be said to be king of the south. Cæsar, exasperated at Antony's treatment of his sister, swore revenge, and stirred up his power and courage with a great army to avenge his sister's wrongs. In this war Cæsar had two hundred and fifty ships and eighty thousand foot, with as many horse. He stirred up his courage with a great army. But Antony and Cleopatra's army was a *very* great army. It consisted of five hundred ships, two hundred thousand foot, and twelve thousand horse. The kings of Lybia, Cilicia, Cappadocia, Paphlagonia, Conragenia, and Thrace, were there in person; and those of Pontus, Judea, Lycaonia, Galatia, and Media had sent their troops. A more splendid and pompous sight, (says Rollin,) could not be seen, than this fleet, when it put to sea and had unfurled its sails.

But nothing equalled the magnificence of Cleopatra's galley, all flaming with gold: its sails of purple, its flags and streamers floating to the wind, whilst trumpets and other instruments of war made the heavens resound with airs of joy and triumph.

Antony followed her close, in a galley equally splendid. These armies were prevented by bad weather from coming to action; and both put into winter quarters until the next year, when both armies took the field, both by sea and land. The battle was fought by sea, at the mouth of the Gulf of Ambracia, in sight of both land armies, drawn up in battle array, expecting the event. For some time the contest was doubtful, and seemed as much in favor of Antony as Cæsar, till the retreat of Cleopatra. She became frightened at the terrible noise of the battle, and fled. She drew off with her the whole Egyptian fleet, and sailed for the coast of Peloponnesus. Antony saw her flying, and forgetting even himself, followed her, leaving the field, which until now he had bravely and well contested, to Cæsar. "But he shall not stand, for they shall forecast devices against him." Thus Antony, by the device, or flight, of Cleopatra, was ruined, but especially by her treachery, after their return to Egypt.

Ver. 24. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain." After the battle at sea, the land army remained entire, two hundred thousand foot, and twenty-two thousand

horse. These might have made head against the Romans ; but seeing themselves abandoned by their generals, they surrendered to Cæsar, who received them with open arms. Antony went from Tanarias to Lybia, where he had left a considerable army. But on his landing, he found that Scarpas, whom he had left in command, had declared for Cæsar. Thus they that fed of his meat destroyed him, and his army overflowed. Also in the battle at sea many on both sides fell down slain.

Verse 27. "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table ; but it shall not prosper : for yet the end shall be at the time appointed."

The kings here spoken of, were Cæsar and Antony. They for a season were united in the government of Rome. They both, however, were false and treacherous. They both spoke lies for a season, at one table. They both contemplated the universal extension of the Roman kingdom or empire of Rome. And that when this was once accomplished, Rome would endure forever. "But it shall not stand ; for at the time appointed the end will come." Rome will fall and be given to the burning flame.

Verse 28. "Then shall he return into his own land with great riches ; and his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land."

After the defeat of Antony he went to Egypt

after Cleopatra. Thither he was followed by Cæsar. After some desperate engagements, Antony was betrayed by Cleopatra, also his own troops deserted him ; and in the madness of his grief, he went to the palace to be avenged on Cleopatra for her perfidy. She, foreseeing what would happen, had shut herself up, and caused Antony to be told, that preferring an honorable death to a shameful captivity, she had shut herself up among the tombs of her fathers and had killed herself. Antony believing the report, determined on putting an end to his own life. He went and shut himself up with his servant, and causing his armor to be taken off, commanded the servant to plunge his dagger into his breast. But being full of affection for his master, he stabbed himself with it and fell dead. Antony looking upon this as an example for him, thrust his sword into his body and fell upon the floor in a torrent of blood. Cleopatra after all her treachery toward Antony, when she found what was done, ordered every effort to be made to restore him ; she even with her own hands drew him up at a window ; and he died in her arms. Cæsar afterward found means of taking Cleopatra alive, and intended carrying her to Rome to adorn his triumph. But Cleopatra could never stoop to that, and obtained an aspic, by the bite of which she ended her days. Cæsar now held Egypt, the last of the four horns of the he goat, in his own power ; and returned to Rome, with all the wealth of Egypt at his command. "Then shall he return

to his own land with great riches." This was B. C. 30. The next exploit of importance which Rome should do, would be against the holy covenant. "*His heart shall be against the holy covenant.*" Christ was condemned by the Roman government to be crucified, and Jerusalem was destroyed and the Jews dispersed into all lands. "*And return into his own land.*" After Jerusalem was destroyed, the Romans again returned to their own land.

Verse 29. "At the time appointed he shall return and come toward the south; but it shall not be as the former or as the latter."

In the fourteenth verse, we read of the exaltation of Rome or the robbers of Daniel's people; and also of their fall. That time has now arrived; accordingly we are informed, "*at the time appointed he shall return.*" In the former verse, the Roman power returned to their own land from Jerusalem. But the time of their fall has come, and they return by the same route by which they went home from Jerusalem, toward the south, (Egypt.) The text does not intimate that they shall go to the south, but toward it. This I think was the removal of the seat of government from Rome to Constantinople; on the land route from Rome to Jerusalem and Egypt. In Constantinople the Roman government lived long after Rome was taken and overrun by the northern barbarians. *But it shall not be as the former*; Julius Cæsar's going to Egypt in pursuit of Pompey, and subduing Egypt for Cleopatra.

Nor as the latter; Octavius Cæsar's going to Egypt in pursuit of Antony, and subjecting Egypt to a Roman province. The Romans shall not go with a victorious army to Egypt; but simply remove the seat of government from Rome to Constantinople. This event took place before the death of Constantine, and before A. D. 350.

Verse 30. "For the ships of Chittim shall come against him; therefore he shall be grieved and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant."

For the ships of Chittim shall come against him. The Huns, who lived on the north of the Adriatic Sea, a place which, (says Mr. Miller) was anciently called Chittim, will ravage the Roman empire under their leader Attila. Bishop Lloyd, in his chronology, states that the Huns entered and established their kingdom in the Roman empire, A. D. 356. Their kingdom was the first of the ten kingdoms into which the Roman empire was divided. They settled in Hungary. The Longobards, or the Lombards, settled in the north of Germany, A. D. 483. Within that time, the Roman empire in the west was completely overrun by the northern barbarians, and divided into ten separate kingdoms. Those ten kingdoms, as given by Machiavel the historian, and the time of their settlement, as given by Bishop Lloyd, I will here introduce. 1. The Huns in Hun-

gary, A. D. 356. 2. The Ostrogoths in Mysia, A. D. 377. 3. The Visigoths in Pannonia, A. D. 378. 4. The Franks in France, A. D. 407. 5. The Vandals in Africa, A. D. 407. 6. The Sueves and Alans in Gascoigne and Spain, A. D. 407. 7. The Burgundians in Burgundy, A. D. 407. 8. The Heruli and Rugii or Turingi in Italy, A. D. 476. 9. The Saxons and Angles in Britain, A. D. 476. 10. The Lombards on the Danube in Germany, A. D. 483. Here we have the concurrent testimony of one of the best or most correct historians, and one of the best informed chronologists, as to what the ten original kingdoms were, into which western Rome was originally divided. These were the ten trees of Nebuchadnezzar's image, and the ten horns of Daniel's dreadful beast, or John's dragon. The seat of government, or the metropolis of the empire, was removed to Constantinople in the former part of the fourth century. A. D. 356, or just after the middle of the century, the ships of Chittim or the Huns, came and settled, and established their kingdom in the Roman empire; and other kingdoms soon followed. The metropolis was removed by Constantine from Rome to Constantinople. Still the Roman empire was unbroken. After his death, it was divided between his three sons, Constantius, Constantine the Second, and Constans. - Constantius possessed the east, and fixed his residence at Constantinople, the new metropolis. Constantine the Second held Britain, Gaul, and Spain; Constans,

Illyricum, Africa, and Italy. The two latter quarrelled, and Constans being victor, annexed the dominions of his brother to his own; but he enjoyed it but a few years, before he also was slain by one of his own commanders. This rebel, however, after being defeated in a war with Constantius, in the rage of despair ended his own days. The empire was now again united under Constantius for the last time. This was A. D. 353. As we have already seen, the Huns began the division of the empire in A. D. 356, three years after its reunion under Constantius. (See Sabine's Eccl. His. p. 155.

Therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do; he shall even return and have intelligence with them that forsake the holy covenant. During the reign of Constantine, persecution of Christians had ceased, and Christianity was not only tolerated but received the support of the Roman government. The church was divided on the subject of the Arian heresy. The two leading champions in this controversy, were Athanasius on the part of the orthodox, and Arius in support of his own opinions. Many synods and councils were held, in which great warmth of feeling was excited. The orthodox party being the strongest, Arius and many of his followers were at length banished. He was after some years restored, through the influence of Athanasius, and he in his turn was banished. Arius found means to ingratiate himself into favor with Constantine, and

after subscribing the Nicene creed, (although as is believed he did it hypocritically,) Alexander, bishop of Alexandria, was ordered by the emperor to receive him into the communion. But on the day fixed for his restoration to the church, as his party were attending him with great parade, he was taken suddenly ill, and died. But the controversy did not end here. After the death of Constantine, and under the reign of Constantius, the Arians were in favor at court, and the orthodox were exposed to persecution. The Huns also were ravaging the empire during that and succeeding reigns. The Christians, conceiving it to be a judgment of God, sent on the empire for their sins, refused to bear arms. The persecution of the orthodox Christians from these sources, became very severe, even in the time of Constantius. The Roman government had indignation against the holy covenant. But under Julian the apostate, he who had promised so much for the Christian cause, idolatry was revived, and the laws in favor of Christianity were repealed. The emperor Julian had forsaken the holy covenant, and he carried with him many others of a similar character. The reign of Julian was short, but he accomplished much evil for the Christian cause. He is said to have been educated a Christian, and at one time to have been a reader in the church, also that he was under the care and instruction of the clergy. But no sooner had he ascended the throne, than he showed his predilection in favor of idolatry. He

ordered the heathen temples, which had been shut during former reigns, to be opened, and those which had been demolished, to be rebuilt. Christianity was unhinged from its civil establishment, and paganism raised to a level with it. He attacked Christianity with the keen shafts of ridicule, and always designated Christ as the Galilean, and called Christians after the name of their master. His influence, so far as it was exerted at all in favor of Christians, was toward the Arian party. Thus he had intelligence with them which forsake the holy covenant. All through the period of the fall of Rome, and the rise of popery, Christians were persecuted both by the pagans and Arians. The barbarians of the north were pagans, and wherever they gained power, the Christians felt its influence.

Verse 31. "And arms shall stand on his part." "Arms" signifies power. The Roman government under Julian became a supporter of paganism, and arms, or the power of the government, was in favor of pagan worship. But after the death of Julian, Christianity was again restored, and received the countenance of the emperors.

And they shall pollute the sanctuary of strength. The sanctuary of strength was the city of Rome. *They* refers to the kings of the Heruli and Rugii, who subdued and settled in Italy, A. D. 476. It is said, when Rome was taken by those barbarous kings, human sacrifices were offered in the city, to their supposed deities. Thus the sanctuary of

strength, where Christianity had so long been planted, and where it was destined to be established as its common centre, even there the abominations of human sacrifices were offered up to pagan gods. Let it be kept in remembrance, that the ten kingdoms before named, which had settled in the western Roman empire, were all pagans. But the time has come for a change to take place. "They shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." The last of those kingdoms, that of the Lombards, was established A. D. 483. In A. D. 496, Clovis, king of France, being engaged in a war, made a vow to the God of Christians, that if he would render him victorious, he would become a Christian. Victory declared on the side of Clovis; and he and three thousand of his subjects were baptized into the Christian faith. The conversion of Clovis gave rise to the titles, "*most Christian king*," and "*eldest son of the church*." Soon after this, the other kings finding it to be for their interest to gain the influence of the clergy, embraced the Christian faith and were baptized; the last of them in A. D. 508.

I must here refer the reader to the second chapter, for a full proof that "daily sacrifice," means the daily sacrifices or abominations of paganism in the Roman empire.

We have now arrived to a period, and an event, when paganism in the empire received its death-blow, by the conversion of those pagan kings. Some

vestiges of paganism did, of course, exist in the empire after this, but I know of no account of pagan sacrifices being offered, after that, in the city of Rome, "the place of his (paganism's) sanctuary." Nor did it ever recover much strength or influence any where in the bounds of the western Roman empire. Thus, in A. D. 508, paganism, or the daily *abomination* of paganism ceased in the Roman empire. And it was taken away, too, by those pagan kings who conquered Rome. But the time had not yet fully come for the "man of sin" to be revealed. Those kings, although they had embraced Christianity, and gave their support to the pompous ceremonies of the Roman religion, yet they were most of them Arians in sentiment, and bitter opposers to the orthodox faith. They set up one of the abominations which have corrupted and made desolate the Christian Church, viz. the Arian heresy, the spring from whence arose open infidelity. Afterward they also lent their influence, as we shall hereafter see, to establish and support "the man of sin," the papal hierarchy. But the ten horns of the Roman beast were not to continue long in their first or original state, but they were to "receive power as kings (St. John says) in one hour with the beast." That is, the ten horns, or kingdoms, will be pagan, and their influence as kings, for a short time, will be in favor of the paganism of the great and dreadful beast of Daniel. Then after them was to rise another little horn, before whom three of the first

horns should be plucked up by the roots. This little horn is the abomination that maketh desolate. These kings were, three of them, to be plucked up, to make way for the abomination which maketh desolate. What the three kingdoms were which were plucked up before the little horn, to make way for him, has been a matter of doubt. Mr. Faber's opinion, however, looks the most rational of any, that the three horns must be sought for among the ten original kingdoms into which the empire was divided. One of them at least must be found in Italy, for that kingdom must be the seat of the little horn. The Heruli settled in Italy, A. D. 476. But they did not long enjoy their conquests, for in A. D. 493, Theodoric, king of the Ostrogoths, or Goths, as they are also called, leading his troops from Mesia, their original settlement, made a descent from the Julian Alps upon Italy, displayed his banner, conquered the Heruli, and was accepted as the deliverer of Rome, both by the senate and people. Here, then, we find one of the little horns plucked up by the roots, and it is not, nor has it ever again been restored. The Goths, however, stood in the place of the Heruli, to hinder the full establishment of popery.

The Vandals had settled in Africa, A. D. 407. Of this kingdom they had maintained the supremacy until the reign of Justinian, emperor of Constantinople. Under the Vandal government, the catholic, or orthodox Christians, had endured much persecution.

After the conversion of their king to Christianity, he was only an Arian, and continued to oppress and persecute the catholics. Helderic at length ascended the throne. He was mild in his disposition and policy toward his catholic subjects. His accession to the throne was marked by a salutary edict, which restored two hundred bishops to their churches, and allowed the free profession of the Athanasian creed. But this was so far short of the pretensions of the catholics that they accepted the favor with coldness. On the other hand, his people were offended, and the Arian clergy were displeased that he had done so much. Helderic soon sunk from a throne to a dungeon. Gelimer, an officer of age and experience, now assumed the throne with the consent of the nation. Justinian now undertook the deliverance of Helderic, but all his demands were vain. At length he determined, on the pretext of liberating a captive monarch, to invade Africa. The command of the invading army was given to Belisarius, as the lieutenant of Justinian. His expedition resulted in the conquest of the Vandal kingdom to the Roman empire under Justinian. Gelimer, however, had given orders before he went out to the fatal battle, in case of defeat to put Helderic to death before he could be delivered by the Romans. This order was faithfully fulfilled. Carthage was now once more united to the Roman empire. The second of the ten horns was now plucked up by the roots, and the catholic religion

became predominant in the empire. This was in A. D. 533. But the conquest was not complete until the king should be taken, either dead or alive. This was accomplished in the spring of 534. The conquest of Africa was now complete, and Belisarius returned to Rome. In the same year, also, Justinian adopted his code of laws, among which was one declaring the Bishop of Rome "THE HEAD OF ALL THE CHURCHES." See Justin. Novell. Lit. 14. Constitut. Cap. 2. This decree of Justinian I will insert for the satisfaction of those who may wish to see it.

"Sancimus secundum eorum (scil. sacrarum synodarum) definitiones, sanctissimum senioris Romæ Papam primum esse omnium sacerdotum: beattissimum autem archiepiscopum Constantino-
poleos novæ Romæ secundum habere locum post sanctam apostolicam senioris Romæ sedem: aliis autem omnibus sedibus præponatur."

This constituted the bishop of Rome head of all Churches. But as yet the Roman see was in the hands of a power hostile to the ambitious designs of the pope of Rome. One of the three horns remains as yet to be plucked up BEFORE him. That kingdom was the Gothic, in Italy. But after this kingdom had stood its appointed time, it was attacked by Belisarius and reduced again to Roman government. The city was taken or entered by Belisarius Dec. 10, A. D. 536. But the war did not end here. The Goths collected their forces, and the next year

besieged Rome for the purpose of retaking it. This siege was severe for the citizens of Rome, and it came well nigh being reduced to surrender to the barbarians; but after about a year's siege, and enduring the almost incessant sallies of Belisarius, the Goths raised the siege, and left Italy in the quiet possession of the Roman general. This took place in March, A. D. 538.*

Rome was now again united to the Roman empire. The beast had received his deadly wound by the sword of the barbarians, and that deadly wound was again healed, and the Roman beast once more "lived" in the west. The three horns or kingdoms out of the ten, had been plucked up by the roots before the little horn. The laws of Justinian had declared the bishop of Rome head of all the churches, and he that letted or hindered, "Paganism" and "Arianism," were taken out of the way. Nothing now stood in the way of the full revelation of "the man of sin, the son of perdition." The saints were now formally given into his hand. The decree by which it was done was made 534, and the conquest of Italy was undertaken, to subdue the Arians and give the catholic religion the supremacy. Therefore I can but consider A. D. 538, the time when the Goths raised the siege and abandoned all hope of recovering Rome, as the true time when the saints were given into the hand of

* Gibbon's Decl. and Fall of Roman Emp. vol. 7. p. 209, chap. 41.

the little horn, and the "time, times and a half," commenced. The abominations of Paganism now had been taken away and the abomination that maketh desolate set up. Now was about to commence the long conflict between the true church and the mother of harlots. The Pope is head of all churches, and begins to assert his claims.

Verse 32. "And such as do wickedly against the covenant shall be corrupt with flatteries; but the people who do know their God shall be strong, and do exploits."

Such as do wickedly against the covenant. The covenant is the gospel. It is the new covenant which God has made with the Christian church. (See Hebrews viii, 6—13.) Against the spirit and precepts of the gospel, some, even in the church, and those, too, who professed the orthodox faith, did wickedly. Those were corrupted by the pretensions of the Pope and consented to grant him his claim to supremacy.

But the people who do know their God. Those who were truly pious in the church, warmly opposed his impious pretensions; this they did publicly and privately, at the risk of their lives.

Verse 33. "And they that understand among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil *many days.*" The expression, "people," is worthy of note. The Pope and Romish hierarchy have proclaimed themselves the only true church, and all

who do not assent to their pretensions, are base heretics. The church is corrupt, and the pious are found out of the church or among the people. They did what they could to perpetuate the pure principles of the gospel, and were instruments of good. But the Roman pontiff and his abettors soon let them feel and know that they could not dispute with impunity his claim to supremacy in the church. Persecution ensued, and Christians felt all the horrors of papal persecution many days. At this time, the church fled into the wilderness from the face of the serpent.

Verse 34. "Now, when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries."

After the popish pretensions had been established, and the papal persecutions had raged so as to drive the church into the wilderness, the poor people of God were occasionally holpen with a little help. Such was the reign of Gregory in the Roman see. He had a pious and feeling heart. Under him persecutions ceased, and he denounced pretensions to the title of universal bishop, as the forerunner of anti-christ. He engaged heartily in the work of spreading the gospel among the nations of the earth. But after his death there was but little abatement of persecution, in some shape, against real Christianity for a long period.

Many shall cleave to them, &c. At the time when pure religion received support from Gregory,

and the true church received a little help, many hypocrites insinuated themselves in among them, and clave to them.

Verse 35. "And some of them of understanding shall fall, to try them, and to purge, and to make *them* white even to the time of the end; because it is yet for a time appointed."

This verse gives the recommencement of persecution against the saints, for the purpose of trying those who cleave to them with flatteries. They were on's stony ground hearers, and when persecutions came because of the word, they were offended and went out from the true church, and in this way, by persecution, the true church of Christ was kept pure, through the long night of papal rule.

To the time of the end. The time when the civil power of the papal horn was taken away. "Because it is yet for a time appointed." That time was given, chapter vii, 25, "a time, times, and the dividing of a time." The meaning of a time is a year; times, two years, and the dividing of a time, half a year;—the whole, three years and a half. If it be asked, how do we know that this is the meaning? I answer, in Revelation the same time is mentioned, and in relation to the same event. It is there called sometimes a time, times and a half; sometimes "forty-two months," the same as three and a half years, and also twelve hundred and sixty days, the same as there are in three and a half

years. These twelve hundred and sixty days must be, of course, the same as the other days in this book, each day standing for a year; and the whole meaning twelve hundred and sixty years.

Thus far is the history of the true church to the end of the twelve hundred and sixty years. Then follows a history of the papal church for the same length of time. If we have succeeded in fixing the right time for the setting up of the little horn, viz, A. D. 538, then the twelve hundred and sixty years would bring us down to A. D. 1798, when the French took Rome.

Verse 36. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

It has been remarked, that after the establishment of popery, A. D. 538, the true church were called, "the people who know their God," and "they which understand among the people," &c. But the papal power is a king who does according to his will. It is the same power with the little horn of the eighth chapter, who magnified himself even to the prince of the host. In the text, he magnifies himself above every God, and speaks marvellous things against the God of gods. In the former vision, he practises and prospers. In this, he speaks against God and prospers, until the indignation be accom-

plished. The term god, in the scriptures, is sometimes used to denote civil rulers. In this sense it is evidently used in the text. The Pope of Rome magnified himself above all civil rulers, and trampled them under his feet. "Pope Paul IV," says the historian of the Council of Trent, "never spake with ambassadors, but he thundered in their ears, that he was above all princes, and that he would not that any of them should be too domestical with him, that he could exchange kingdoms, that he was successor of him who had deposed kings and emperors, and did often repeat, that he had made Ireland a kingdom. *Faber on proph.* p

128 But the insolence of the Pope had not stopped here. He has spoken "marvellous things against the God of gods." That is, he has spoken against the God of the whole earth; not only kings and rulers, but the God of civil rulers. "The popes have laid claim to infallibility, an attribute which belongs only to God." "They have also blasphemously assumed even the name of God himself, and as such have received divine honors. They are not offended at being styled, our Lord God the Pope; another God upon earth; king of kings and Lord of lords; nor do they rebuke the impiety which tells them, that the same is the dominion of God and the Pope; that the power of the Pope is greater than all created power, extending to things celestial, terrestrial and infernal; that the Pope doeth whatsoever he listeth, even things unlawful, and is more than God." *Faber.*

I will give another short quotation from Bishop Newton on the Prophecies. Dissertation xxii, 3. "The other divine titles by which the man of sin, the apostate bishop of Rome, suffers himself to be hailed, are, our most Holy Lord; our Lord God the Pope; his Divine Majesty; the victorious God and man in his see of Rome: Deus, optimus maximus, and Vice-God; named God by the pious emperor Constantine, and adored as such God by that emperor; the Lamb of God that taketh away the sins of the world." It would be easy to fill pages with such names and titles ascribed to the popes of Rome; but the above must suffice. In all this arrogance he prospered for twelve hundred and sixty years, before his power was broken and he carried captive to France, where he died.

Verse 37. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all." The God of his heathen ancestors he will not worship nor regard. He will forbid the clergy to marry, and establish monastic institutions, both for men and women. Nor regard any God, or civil ruler. For he shall magnify himself above all.

Verse 38. "But in his estate he shall honor the God of forces; and a God whom his fathers knew not shall he honor with gold and silver, and with precious stones, and precious things." Instead of "God of forces," the margin reads—"Mauzzim or Gods protectors." The meaning of which is, the

papal power in his estate or reign, will honor the protectors of his images of the Virgin Mary; the saints, &c. Those protectors were the monks, priests and Jesuits; on them the church of Rome has bestowed great honors. The papists have honored gods, such as their heathen ancestors never knew; such as the Virgin Mary and the whole calendar of saints. He has honored those images with ornaments of gold and silver, precious stones and pleasant things.

Verse 39. "Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

I will here introduce bishop Newton on this passage. After finding fault with the common version of the text, he gives the following translation:

"*Thus shall he do to the defenders of Mauzzim, together with the strange God whom he shall acknowledge, he shall multiply honor, and he shall cause him to rule over many, and the earth shall be divided for a reward.* The defenders of Mauzzim, these saint and angel god protectors, were the monks, priests and bishops, of whom it may truly be said, *they were increased with honor, ruled over many, and divided the land for gain.* They have been revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest

buildings and largest endowments; and the *choicest lands* have been appropriated for church lands. These are facts of such public notoriety that they require no proof."

We have now gone through with the history of papal Rome, in its civil character. It is true the subject receives some allusions in the twelfth chapter; but those allusions only refer to the time of its existence, and when it will fall. In the next verse altogether a new scene presents itself. New powers are raised up to fulfil the word of God; for "that which is determined shall be done." Who can but admire that wisdom which could foresee and reveal events so improbable with so much precision as that presented in this prophetic history—a history reaching from five hundred and eighty-four years before Christ down to A. D. 1798, when he who had led others into captivity was himself led into captivity, from which he never more returned.

Verse 40. "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over."

Hitherto, Egypt has been the king of the south: but since the reduction of Egypt by Octavius Cæsar, and the death of Cleopatra, there has been no reference to the king of Egypt. It received that appellation from the fact, that it was the south kingdom

into which Alexander's was divided. But it was, at the time to which the text refers, one thousand eight hundred and twenty-eight years since Egypt became a Roman province, and ceased to be a horn of the he-goat. There is now, however, another power, called the south. The former kingdoms, designated by the four points of the compass, having ceased to be horns of the goat and to be designated by those names, we must ascertain what power is now the hero of the prophecy, and then find the powers east, north, and south of him. And those must be the countries referred to in the prophecy. The history of the Pope is done; he has lost his power. Who then succeeded him? All must answer, Bonaparte. "*At the time of the end shall the king of the south push at him.*" The time of the end means when the power of popery is broken. The scene of action is now in France. "*Him*" is Napoleon. "*The king of the south*" represents some power south of France; the king of the north some power north of France. Napoleon had already begun his career of conquest, and filled the nations of Europe with consternation. The pope of Rome had experienced the power of his arms: and other nations trembled, lest they should share the same fate. In this state of affairs, England on the north of France, and the kings of Sardinia, Italy and Spain on the south, entered into an alliance against Napoleon. This alliance was for six years, during which England engaged to pay the king of Sardinia £200,000

per annum, to furnish an army of horse and a large fleet. The command of this fleet was given to Lord Nelson. The success of the allies in the south was various. Spain had finally to recede from the alliance, and joined the French. The king of Sardinia had to leave his kingdom and shut himself up in the island of Sardinia. The king of Naples made a vigorous push at the French in November, 1798, and got possession of Rome, which, however, the French again very soon retook. The king of Naples then fled to the island of Sicily. Lord Nelson was successful in destroying the French fleet, near the mouth of the Nile, the same year. But the French, after retaking Rome, remained masters of nearly all, (except Great Britain,) which formerly belonged to the western Roman empire. Thus the French did, literally, enter the countries, overflow, and pass over.

Verse 41. "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." After Napoleon's conquests in Egypt, he determined on marching into India. He made his way through Palestine into Syria. "Upon entering the Holy Land," says the historian, "Bonaparte again drove a body of Mamelukes belonging to those who, after the battle of the Pyramids in Egypt, had fled into Syria, and his army occupied, without resistance, Gaza, an ancient city of the Philistines, in

which they found supplies of provisions. They next attacked Jaffa, a city of importance in the time of the crusades. This place was carried by storm. Three thousand Turks were put to the sword, and the town abandoned to the soldiery, which never assumed a shape more frightful. After the breach was made, about twelve hundred men retreated to the mosques and a sort of citadel, where they still defended themselves. But, despairing of success, they at length surrendered their arms, and were, in appearance, admitted to quarter. But a different fate awaited them. They were taken March 7th. On the 9th, they were marched out of Jaffa, divided into three companies, and put to death by the musketry. The wounded were killed by the bayonet. Their bodies were heaped together, and formed a pyramid which is visible to this day, consisting now of human bones, as then of bloody corpses."

Soon after this, the plague broke out in the army, and swept off numbers of the French soldiers. He still continued his march into Syria, and sat down before St. Jean d'Acre. This siege was maintained with desperation on both sides. The siege continued sixty days. The besiegers had marched eight times to the assault, and the defenders had made eleven sallies upon them. On the 21st of May, 1798, the last and decisive battle was fought, which resulted in the defeat of the French. The loss of men on both sides was immense. But retreat now became inevitable for the French. They made the

best of their way back through Palestine, or the "glorious land," to Egypt, where they arrived in Cairo, June 14, with the shattered remains of their army. Thus he entered the glorious land, (Palestine,) and many,—not COUNTRIES, for that word is not in the original, but is supplied by the translators, but "PERSONS"—were overthrown. *But these shall escape, &c.* Edom, and Moab, and Ammon, in consequence of his defeat before Acre, escaped his hand—were not molested by him.

Verse 42. "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape." All Lower Egypt was subdued by him; and all countries felt his powerful influence.

Verse 43. "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Napoleon's army in the famous battle of the Pyramids, greatly enriched themselves with the treasures of silver and gold which they found about the bodies of the Mamelukes whom they killed; Bonaparte also levied contributions on the inhabitants of the country, to support and pay his troops, and brought away much with him.

The Libyans and Ethiopians shall be at his steps. When he first went into Egypt, he landed in what was anciently called Libya. And his last battle was fought in Upper Egypt, what was anciently called Ethiopia. So that both were at his steps, or he passed through them.

Verse 44. "But tidings out of the east and out of the north, shall trouble him : therefore shall he go forth with great fury to destroy and utterly to make away many."

This verse gives the history of his wars with the allied powers of Europe on the north and east of France. His campaign into Russia was one of the most disastrous ever undertaken. He went forth with an army of nearly 500,000 men, and returned with scarcely 50,000. The fatal battle of Waterloo was dreadful beyond description ; and the waste of human life immense. He utterly made away many.

Verse 45. "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain ; yet he shall come to his end and none shall help him." Instead of "*glorious holy mountain*," the margin reads, "*mountain of delight of holiness*." This place, I think, means the peninsula within a line drawn from the north east corner of France on the north sea, to the head of the Gulf of Venice, on the north east corner of Italy. This land, if any on earth at that period, might be called the mountain of delight of holiness. Within that limit, probably more Christians had fallen martyrs to the cause of vital godliness, and for daring to maintain the pure principles of the gospel in the dark ages of papal rule, than in any or all other countries on earth. This land or mountain, was between the seas ; it was a peninsula. Within those bounds, Napoleon had planted his palaces. But

they were of a peculiar character ; for although they were numerous, they were not abiding ; "*the tabernacles of his palaces*." Other monarchs who had possessed those kingdoms, had received them by succession from their fathers, and had transmitted them to their children. But Bonaparte was only to have a tabernacle where he might sojourn for a few years, and then resign his kingdoms and palaces forever. He was crowned emperor of France, December 2, 1804. On the 11th of April, 1805, he left France to go to Italy, where he was crowned king of Italy on the 26th of May following. All the territory within the limits before named, in the course of a few years was subjected to his powerful arms.

Yet he shall come to his end and none shall help him. What a striking fulfilment of this stroke of the pen of inspiration, does the history of Napoleon's fall, banishment, and death present ! He was crowned emperor of France, 1804 ; and after desolating Europe with wars for ten years, he met with a fatal defeat from the allied sovereigns of Europe at the battle of Waterloo. At the request of the Chamber of Deputies, he voluntarily abdicated the throne of France in favor of his son, on the 22d of June, 1815. In his declaration of abdication, he thus expressed himself. "My political life is ended ; and I proclaim my son, Napoleon the Second, emperor of the French." But this proclamation was a mere sound ; for on the 8th of July following, "Louis," the hereditary monarch of the French,

made his public entry into Paris, and took formal possession of the throne of his ancestors. Thus came to an end the government of Napoleon, the man at whose nod the world had trembled.

After his abdication he left Paris, and reached Rochefort on the 3d of July ; and made preparation for sailing for America. But the port being blockaded by eleven English ships of war, and finding himself unable to escape, he resolved to trust to the magnanimity of the English government ; and entered into negotiations for embarking on board one of the British ships, and going to England. After arrangements had been made for his reception, he bid farewell to France, went on board of the *Bellerophon*, commanded by Capt. Maitland, and sailed for England. When he arrived there, he was not permitted to land, but was doomed by the British government, against all his remonstrances and entreaties, to banishment on the island of St. Helena, in the Atlantic Ocean. There he arrived on the 15th of October, 1815, with a few of his most intimate friends. On this desolate and barren rock, the conqueror of Europe was doomed to fill up his days. The first part of his residence on the island, his health was good ; but the latter years of his life, disease preyed upon him, until May 5th, 1821, when, amidst a dreadful storm of wind and rain, which tore up trees by the roots, and laid waste almost all which came in its way, Napoleon's spirit left the scenes of earth and time, to appear before

God. Thus, as the angel had foretold 2355 years before, this man of blood "*came to his end, and*" there were "*NONE TO HELP HIM*."

Chap. xii. verse 11. "And at that time shall Michael stand up the great prince which standeth for the children of thy people ; and there shall be a time of trouble such as there never was since there was a nation to that same time ; and at that time thy people shall be delivered, every one that is found written in the book."

We have now passed through the histories of the four great universal monarchies, and have seen the last of them subdued by the last great earthly conqueror who shall ever live. We have seen the tabernacles of his palaces planted in every part of the western Roman empire. We have also followed this mighty conqueror through his triumphs, fall, exile and death. No other great earthly conqueror of the nations need ever be expected. But the next great conqueror of the nations which will appear, is Michael. Hitherto we have found this conversation of the angel to be literally fulfilled, just as it was foretold. But what remains to be considered is most of it in futurity, but must soon come to pass. Bonaparte stood up to overthrow the power of papal Rome ; this he has done, and has come to his end. Christ must next appear, to vindicate his rights and establish his own kingdom, by the destruction of all others. But when is this to be done ? "*At that time.*" That is, after Bonaparte comes to his end.

But it does not necessarily follow that it must be immediately after his fall; but that no other conqueror of the nations will rise before he comes. The event here spoken of seems to be the same with that mentioned Rev. xix. 11—21. "And I saw heaven opened and beheld a white horse, and he that sat upon him was called Faithful and true: and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, clean and white. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, which is, King of kings, and Lord of lords. (See the remainder of the chapter.)

The event is the same as the battle of Armageddon, Rev. xvi. 16. Also, the same as the battle in the valley of Jehoshaphat, where God will gather all nations. Again, the place is called the valley of Decision. But there are no such places known as those above named, therefore we may suppose them to be figurative expressions, indicative of the event about to happen.

The meaning of "Armageddon" is, "where the Lord will declare his precious fruit." The valley of Jehoshaphat signifies the Judgment of God, or Jehovah judgeth. Valley of Decision the same as Jehoshaphat. The expressions all evidently mean that God will judge and punish the nations; and that as the angel said to Daniel, there shall be a time of trouble, such as never was before. All nations will be in commotion; wars, famines, pestilences, earthquakes and every evil that can be imagined, will then prevail throughout the world. The ideal meaning of "the valley of Jehoshaphat," "*Judgment of God*," is farther strengthened from the circumstances from which the term was borrowed. (See 2 Chron. chap. xx.) In the time of Jehoshaphat, king of Judah, the children of Moab, Ammon and Mount Seir came up to invade Judah. Jehoshaphat proclaimed a fast and sought God, by prayer, to deliver Israel out of their hand. God heard their prayer, and raised up a prophet to say to the children of Israel, Be not dismayed, for the battle is not yours but God's.

He also assured the people that they need not fight in this battle, but should stand still and see the salvation of God. The people believed God, and obeyed his word. The time of the battle came, and the Lord sent ambushments against the children of Ammon, Moab and Mount Seir. Ammon and Moab stood up against the children of Mount Seir utterly to slay them. And when all from Mount Seir were

slain, every one helped to slay the other, and none escaped. So we may expect Christ will do when he shall stand up for his people. Or he may make his personal appearance as described in Rev. and in Isa. chap. lxiii. The Lord will then show who are his, by some supernatural interference in their behalf. For the angel declared, And at that time thy people shall be delivered. That it might be determined who were meant by "thy people," he added "every one that shall be found written in the book." That is, all the true servants of God, whose names are in the book of life.

Verse 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." I think this will be a literal resurrection:—1. Because the whole vision, thus far, has been proved to have had a literal accomplishment. 2. Because there is no intimation that this chapter is not to be as literally fulfilled as the former. 3. Christ is to come in the clouds of heaven, when the little horn, or Roman beast, is destroyed, and when he does come in the clouds, we are assured that those who sleep in Jesus, God will bring with him—some to everlasting life at the first resurrection, and after a thousand years are expired, some to shame and everlasting contempt. This is the scene so frequently spoken of by Christ, as in the parable of the tares of the field, Matt. xiii. 24—30, and verses 36—43. Also the parable of the net and fishes, verses 47—50. In

that day God will separate the precious from the vile.

Verse 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The reward of the faithful servants of Christ will be great in that day. *He will make them sit down to meat and come forth and serve them.* He will make them ruler over all his house. In short, language seems too poor even for the son of God himself to express the reward of those who have proved themselves faithful in his cause.

Verse 4. "But thou, O Daniel, shut up the words, and seal the book to the time of the end: many shall run to and fro, and knowledge shall be increased."

The angel had now gone through the history of the world, from the time in which he was speaking, to the end of the world, the resurrection of the righteous and their reward. Daniel was now commanded to shut up the words and seal the book, even to the time of the end. The vision was not to be filled up for a great length of time, and it was not necessary that it should be understood until the final events noticed in it were about to take place. By the time of the end, seems to be meant the time which remains after the downfall of popery, to the second coming of Christ. Up to that period the time of the end had been frequently alluded to, but

it was always future. But in 1798, when the north and south pushed at Bonaparte, the time of the end was come. Many shall run to and fro, and knowledge shall be increased. This increase of knowledge seems to be on the subjects which were commanded to be sealed up to the time of the end. The circumstances of the times when the prophecy should be in some measure understood are given; when many run to and fro, during the time of the end. There shall be great efforts to spread the gospel, and missionaries shall run to and fro through the earth. Those signs have appeared for a few years past, and we certainly ought to look for the increase of knowledge as the angel promised. Whether it has been given or not, let the reader judge.

Verse 5. "Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river."

At the beginning of this vision one was sent to make him understand what should befall his people in the latter days. He now beholds two more, one on each side of the river Hiddekel.

Verse 6. "And one said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders."

These two last seemed to have joined in conversation with the one who had been instructing Daniel. They inquired how long before all would be fulfilled.

Verse 7. "And I heard the man clothed in linen, which was upon the waters of the river, when he lifted up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished."

The vision was to last, from the time the third of the ten horns, the Gothic kingdom in Italy, was plucked up before the little horn, twelve hundred and sixty years, as we have already seen. The third horn was plucked up, and the way for the Pope to set up his kingdom prepared, A. D. 538. Twelve hundred and sixty years would bring it down to 1798. In that year Berthier, a French general, entered Rome, deposed the Pope, and carried him away captive, and he died in exile.

And when he shall have accomplished to scatter the power of the holy people. By "holy people," I think is meant churches. The power of the holy people, the bonds which now hold them together. By scattering is meant loosing those bonds; all these things which have been foretold will then be done. The bonds of churches will be dissolved, to rally again in the new Jerusalem, where there shall be one fold and one shepherd.

Verse 8. "And I heard, but I understood not; then said I, O my Lord, what shall be the end of these *things*."

What is meant by the scattering of the holy peo-

ple after the twelve hundred and sixty days are ended ?

Verse 9. "And he said, Go thy way, Daniel ; for the words are closed up and sealed till the time of the end."

No more explanation can be made here of events which will take place ; for the prophecy is finished, till the time of the end. Then they will be understood, and the time when it will be known I will describe to you.

Verse 10. "Many shall be purified and made white and tried ; but the wicked shall do wickedly : and none of the wicked shall understand, but the wise shall understand."

In the fourth verse, the angel told Daniel that when many should run to and fro, knowledge should be increased. But he now tells him when many are purified and made white, when there is a very great extension of the word of God, the wise, or righteous, will understand that the time is nigh. The veil will be taken off from the prophecy so that they will understand the subject. That great revival, (an unparalleled work,) is now progressing. The views of Mr. Miller are rapidly gaining ground, and light on the subject is still increasing.

But none of the wicked shall understand. Only those who have implicit faith in God's word will be benefited by this revelation.

Verse 11. "And from the time that the daily sacrifice shall be taken away, and the abomination

that maketh desolate set up, there shall be a thousand, two hundred and ninety days."

Verse 12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

From the time the barbarian kings were converted to the Christian faith, and idolatry ceased in Rome, shall be twelve hundred and ninety years to the fall of popery.

Those kings were converted A. D. 508. The one thousand two hundred and ninety years would end at the time the pope was deposed and Italy declared a republic, 1798. Blessed is he that waits patiently through all the trials of the "time of the end," forty-five years from the fall of the pope, and cometh to the one thousand three hundred and thirty-five days, from the fall of idolatry. One thousand three hundred and thirty-five years added to five hundred and eight, will bring us down to the year 1843, when will be fulfilled verse 13. "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." Then we may expect Daniel and Job, and all the prophets, apostles, martyrs, and all the redeemed family, will stand on the earth, made GLORIOUS and IMMORTAL.

Daniel now had the whole subject before him, and he informs us, chap. x. 1, "that the thing was true, (literally, as told him by the angel,) but the time appointed was long ; (two thousand three hundred and seventy-seven years, from the time he saw

the vision ;) and he understood the thing, and had understanding of the vision." He before knew that the time was one thousand eight hundred and ten years after Christ's death, but he did not know the beginning nor end of the little horn ; but simply that it would continue to reign one thousand two hundred and sixty years. But the last numbers made that plain. One thousand three hundred and thirty-five years back from the resurrection, would bring him to A. D. five hundred and eight ; then the daily sacrifice would be taken away. Then he could add the one thousand two hundred and ninety years to five hundred and eight, and it would bring him down to 1798. Then one thousand two hundred and sixty back again, would bring him back to A. D. 538 ; the very year in which Rome was again restored to the Roman empire, by Belisarius. One thousand two hundred and sixty from one thousand two hundred and ninety, leaves thirty years, from the taking away of idolatry in Rome, to the establishment of popery. One thousand two hundred and ninety from one thousand three hundred and thirty-five, leaves forty-five years, from the fall of the pope, to the end. And that forty-five years was the time allotted for the scattering of the holy people.

Having now gone through with the vision, and seen the literal fulfilment of every part up to the present time, we will briefly recapitulate the numbers or times of the visions.

1. The two thousand three hundred days were proved, by the fulfilment of the seventy weeks, to mean years.

2. The time for commencing the two thousand three hundred days was shown to be at the same time that the seventy weeks commenced ; viz. at the going forth of the decree of Artaxerxes.

3. It was then shown, that four hundred and ninety years of the two thousand three hundred years were filled up when Christ died on the cross ; and also that one thousand eight hundred and ten years from the death of Christ would end the reign of sin in the world, and cleanse the sanctuary or church of God.

4. To find the year of the Christian era in which the sanctuary will be cleansed, the age of Christ at his death, (thirty-three years) was taken from the four hundred and ninety years, (for our era begins with his birth, not his death,) which leaves four hundred and fifty seven from the decree to his birth. Thirty-three years, the age of Christ at his death, added to one thousand eight hundred and ten, the time after his death to the end or cleansing of the sanctuary, will make one thousand eight hundred and forty-three years.

From the decree of Artaxerxes to the birth of Christ	457
From the birth to the death of Christ	33
	490
From his death to the cleansing of the sanctuary	1810
Total,	2380

The eleventh and twelfth chapters of Daniel, are a prophetic history of the kingdoms which should succeed each other, down to the end of the reign of sin, or the commencement of the glorious reign of Christ on earth.

This time, or the history of this time, is divided into five periods.

1. The first period is given Dan. xi, 1—21; and extends from the Persian reign, to the breaking of the prince of the covenant; and ends with the seventy weeks, A. D. 33.

2. The next period is recorded from verse 22d to the 31st. It begins with the first league ever made between the Jews and Romans, which took effect when Bacchiades, a Grecian general, left off, at the command of the Romans, to trouble the Jews, B. C. 158; and extends to the taking away of the daily sacrifice of pagan Rome, to make way for the abomination which maketh desolate, or the papal power, which took place A. D. 508; being a period of six hundred and sixty-six years. Just the celebrated number of the beast, Rev. xiii. 18. His number is six hundred and sixty-six.

3. The next period is also given, verses 31, 32, and reaches from the taking away of the pagan rites to the establishment of popery in its place, being thirty years; from A. D. 508 to 538.

4. The fourth period reaches from the setting up of the abominations of popery in Rome, to its fall by the last earthly conqueror; or the end of the time,

times, and a half. It began in A. D. 538, and ended 1798. This history is recorded from verse 32d to the 39th; and includes, first the history of the true church, and secondly, the history of the papal or apostate church.

5. The fifth and last division is from the fall of popery by the French, to the resurrection and state of blessedness to the righteous, a period of forty-five years, commencing A. D. 1798 and ending 1843. The history reaches from Dan. xi. 40, to the end of the book.

Daniel now had the whole history of time before him. He could also divide that history and obtain the length of each period. He had 1st, one thousand eight hundred and ten years from the death of Christ to the cleansing of the sanctuary. One thousand three hundred and thirty-five years from one thousand eight hundred and ten would leave four hundred and seventy-five years after the death of Christ to the taking away of the daily sacrifice. Before the death of Christ there were four hundred and ninety years. Here then are three divisions of the two thousand three hundred days

From the decree to the death of Christ	490
From the death of Christ to the taking away the daily sacrifice	475
From the fall of paganism to the end	1335
<hr/>	
Total,	2300

Again, from the league between the Jews and Romans, B. C. 158, to the fall of idolatry in the west, A. D. 508	666
From thence to the resurrection	1335
	<hr/>
	2001
From the decree of Artaxerxes to the birth of Christ, four hundred and fifty-seven years ; one hundred and fifty-eight from it leaves	299
	<hr/>
Total,	2300
Again, from the decree of Artaxerxes to the Roman league	299
From the Roman league to the birth of Christ	158
From the birth to the death of Christ	33
From the death of Christ to the fall of paganism	475
From the fall of paganism to the setting up of popery	30
From the setting up to the fall of popery,	1260
From the fall of popery to the reign of Christ.	45
	<hr/>
Total,	2300

The writer would now ask, Is it possible that there can be a failure, when all the events given, to take place during a long period of two thousand three hundred years, have been so literally fulfilled, up to the present time, and all the periods or times for their fulfilment so perfectly harmonize, without one single discord, and fill up the great whole of two thousand three hundred years ? I think not.

CHAPTER IV.

Rev. chap. i. verse 1. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass : and he sent and signified it by his angel unto his servant John."

We are here assured, 1. That this book is a revelation from God ; 2. That the things revealed were in futurity ; and, 3. That God gave the revelation of those future events to Jesus Christ to show unto his servants. This declaration is enough to silence forever the objection which is so often made against the possibility of our knowing any thing about the fulfilment of the prophecies and the second coming of Christ. "Does not Christ," say the objectors, "himself declare, that 'of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father ?'" All this is admitted. But what does it prove ? Only that "THE DAY AND HOUR" were not known. And who professes to know it ? But the text itself asserts, that the Father does know : both in the sense of "to know," and "to make known." The first verse of Revelations declares, that God has exercised his prerogative, to reveal the events of futurity. The events of this book go forward through time to the final judgment, and to the retributions of eternity.

Verse 3. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Here we have great encouragement to study this portion of the word of God. *For the time is at hand.* The time of the commencement of the fulfillment was then at hand. But to us, it is doubly important, for we stand upon the verge of their fulfillment. This book is dedicated to the seven churches which are in Asia.

Verse 11. "Saying, I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it to the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

"12. And I turned to see the voice which spake with me. And I saw seven golden candlesticks;

"13. And in the midst of the candlesticks one like unto the son of man."

On the character of the seven churches there is a diversity of opinion; some believing them to be seven literal churches, the state of which, at the time this book was written, is described, and such reproofs and instructions as they required were given them. The other opinion is, that they are to be understood mystically, as *seven* is a mystical number, and that the seven churches of Asia are the representatives of the church of Christ through seven distinct periods of the Christian dis-

pensation. The former of these opinions is that which most generally prevails, and is maintained by most commentators. The latter, at first, appears very fanciful, but yet has considerable evidence to support it. I will briefly give the arguments in favor of this exposition of the epistles to the churches, and also the exposition itself; the reader can then give what weight he may think they deserve, both to the exposition and arguments in its favor. No one is obliged to receive either.

1. The number seven is often used in a mystical sense in the Scriptures,—as, seven candlesticks were used to denote seven churches; seven spirits of God, to denote God's presence.

2. The majesty of the address, with which the command is given to send, not the seven epistles only, but all which John saw, to the seven churches. Christ announces himself as the first and the last, the head of the Church in all time, and presented himself in the midst of those churches whose Lord he was.

3. There were at that time many other churches in Asia as important as those seven addressed, such as the church at Corinth, Galatia, Thessalonica, &c. But the churches addressed are styled emphatically, *the seven churches*; as though there were no others in Asia.

4. The ideal meaning of each of the names of those seven churches, is descriptive of the real state of the church of Christ during the period which

that church represents. This peculiarity we shall notice as we pass along.

5. Jesus Christ has more than intimated, (Rev. i. 20) that the churches were to be understood mystically. "The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

6. At the conclusion of each epistle there is annexed an exhortation, not to that one church, but to all who have ears to hear, to attend to "what the Spirit saith to the churches." It was a matter which concerned all people in all time.

I shall now take up the subject of the epistles to the seven churches, and present it in as condensed a form as possible, and at the same time give the full sense of the passages. I shall for the most part follow Mr. Miller's views.

Chap. ii. verse 1. "Unto the angel of the church of Ephesus write." Angel of a church represents the ministry of that church. The epistles are addressed to the servants, ministers, or messengers of the churches, to teach them the duty of presenting the message to the church. The meaning of the word "Ephesus," is *desirable, chief*. This first church, or Ephesus, is the representative of the apostolic church, or the church during the first century of the Christian era. The church during that period was in the most desirable state it has ever

experienced. 1. The early Christians were laborious in the cause of Christ, laboring night and day with tears to bring men to Christ. 2. They were patient under sufferings. "They rejoiced" even, "that they were accounted worthy to suffer shame for Christ's sake. 3. They were eminently holy, they could not bear with evil men. Look at the pointed reproofs of the apostles against all sin, and the exhortations which they were accustomed to give to avoid not evil only, but all evil doers. 4. They were assiduous in searching out hypocrites. See the cases of Simon Magus, Hymeneus, Philotus, Demas, and Alexander, &c. They were found liars, and received their just deserts from the hands of the apostles. Yet even in this age of the church some had left their first love. Who can read the Acts of the Apostles, the epistles of Paul, Peter, John, and Jude, and not be struck with the fact, that some had made shipwreck of the faith and a good conscience, had been subverted, had been bewitched, and turned again to the beggarly elements of the world, &c. They were threatened with the removal of this desirable state of the church, to give place to one less desirable, if they did not repent.

The second church addressed is "SMYRNA." The meaning of the word is *myrrh*; denoting that the church would be a sweet savor to God, while passing through her state of persecution, which lasted from about the close of the first century to the reign of Constantine, A. D. 312. The Lord Jesus

addresses them thus, "I know thy works, and tribulation, and poverty, (but thou art rich,) and I *know* the blasphemy of those which say they are Jews, and are not, but are of the synagogue of Satan." The church, from about A. D. 64, under the reign of Nero, Domitian, and the succeeding emperors, were harassed and persecuted by the Roman governments, with only now and then a lucid interval. The church too, during this state of persecution, was kept in a state of purity. There was but little chance for hypocrites to insinuate themselves among the people of God. Few could be found but true Christians, willing to bear the cross and reproach of Christ. It was an easy matter at such a time to try who were the true people of God, and who, for wicked purposes, crept into the church, but were of the synagogue of Satan. It is said, that there were ten persecutions against the Christians carried on under the authority of the Roman government. This government is here, as it is also in Rev. xii. 9, called the Devil, and Satan. The pagan Roman government was one of the Devil's masterpieces of abomination and cruelty, and was justly represented as the Devil himself. The promise was to those who were faithful unto death, that they should receive a crown of life. And many were thus faithful, and no doubt now rest in Jesus till the resurrection of the just.

"PERGAMOS" is next addressed, and signifies *earthly, elevated*. This church may be considered

as the representative of the church from A. D. 312 to A. D. 538, when popery was set up in Rome. After the conversion of the Emperor Constantine to the Christian faith, laws were passed in favor of Christianity; persecutions ceased throughout the empire; Christians, from the state of oppressed vassals, were elevated to stations of honor, and shared in the government of the empire. Riches were poured into the treasury of the church like a flood. Splendid churches were built, and large incomes were conferred on the bishops and priests. Christ addresses this church thus; "I know thy works, and where thou dwellest, even where Satan's seat is, (Rome;) and that thou holdest fast my name." This was the period when the Arian heresy sprang up and corrupted the general church. But the true church was kept pure in this time of error, for both the Arian and papal heresies were abroad at that time. "And hast not denied my faith even in those days wherein Antipas was my faithful witness, who was slain among you where Satan (Romanism) dwelleth." There is no such person known to have existed as Antipas, a martyr to the cause of Christ. But it is supposed it was a class of men opposed to the power of the bishops of Rome. And for this opposition to the popes, or papas, they have received the name of Anti-pas.

"I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before

the children of Israel, to eat things sacrificed to idols, and to commit fornication." The great object of the Devil has always been to draw the people of God away into idolatry. Paganism was gone, and another system was introduced, and by it many were deceived. The worshipping of the images of saints was introduced at this time. This was less objectionable than paganism. The doctrine of the Nicolaitanes is supposed to have been the doctrine, that a plurality of wives was allowable. The sect arose in the apostolic age, and was again revived in the fourteenth century. The church are called on here to repent, and are threatened with judgments if they do not repent.

The next church in order is "THYATIRA," the meaning of which is *perfume, labor of sacrifice*, and represents the state of the church from A. D. 538 to about the tenth century. The true church at this period was driven into the wilderness; some say into the northeast part of Europe and northwest of Asia, and others understand it as referring to that long, dismal reign of ignorance and superstition, through which the church passed after the establishment of popery. Some Christians maintained their faith and integrity, even at the expense of their lives. Jezebel is a figurative name, alluding to Ahab's wife; and points her out as the fit type of the papal church. She taught Israel to worship idols and to commit fornication, and the papal church did the same to Christians; for popery was

only another form of idolatry. The description given of this church cannot be shown, from Gospel authority, to be applicable to any church except under papal rule. But it does answer to what is in other places said of the church at that time. But that Jezebel did not repent, and it only remains that the sentence be executed on her and her children. Compare this description with Rev. ix. 20, 21. But to those in this age of the church who had not the papal doctrines, and had not known the depths of Satan, Christ declares that he would lay no other burden. It should be enough for them to endure the filthiness of a corrupt church, and hold fast their faith till He comes.

The next church addressed, is "SARDIS." The meaning of the word is "*Song of Joy*," "*or that which remains*." This is the representative of the church from the tenth century until the period of the reformation. The remnant of the true church which remained after the dark ages of popery, was indeed a song of joy. "I know thy works, that thou hast a name to live and art dead." The name by which the true church was known at this period was, Albigenses, Waldenses and Valdences, &c. They lived secluded from the world, and exerted but little influence toward reforming it. Although they had a name to live, yet, as to the good they were instrumental of performing, they were dead. They lived, during the crusades to the Holy Land, in the vallies of Piedmont and the Pyrenees, un-

knowing and unknown. "Be watchful and strengthen the things which remain, and are ready to die for I have not found thy works perfect before God." This church were called on to remember how they had received, and to hold fast, and repent of their apathy. They were directed to watch lest the Lord Jesus should come on them as a thief. The church had, in the latter part of this age, become contaminated by the papal superstitions, and they are threatened, by Christ, with those persecutions which were carried on against them, when so many of them fell under the cruel power of the inquisition. They were then driven out to disseminate the Gospel, which they ought to have done, for the sake of saving souls. Yet there were some, even in Sardis, who had not defiled their garments; and they were declared worthy to walk with Christ, in white. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The church of "PHILADELPHIA," is next in order. The meaning of this word, is *brotherly love*, and is descriptive of the character of the church, from the time of the reformation under Luther and his coadjutors, to near the close of the last century. Christ set before his servants an open door for the preaching of the pure gospel, and all the powers of darkness were not able to close it effectually. Christians felt toward each other that

strong attachment which united them in the cause of their divine Lord as with a threefold cord. All the opposers of genuine Christianity have seen and known that Christ was on the side of his faithful people. "Because thou hast kept my word I also will keep thee from the hour of temptation which shall come on all them that dwell on the earth." The *earth* here means the Roman earth, and the *hour of temptation*, means the time of temptation which should come in consequence of the infidel principles which had so rapid an extension all over the ancient Roman empire, and produced the French revolution. It is a remarkable fact, that through that flood of error the doctrines of the gospel were maintained by real Christians in as much purity as at any period of the church since the apostolic age. The church are then assured, that Christ will quickly appear and are exhorted to hold fast what they have, that no man take their crown; and have the promise of having Christ's new name written on them, and the name of New Jerusalem.

Then comes the church of "LAODICEA." The meaning of this word is, the *judging of the people*. This age of the church is believed to reach from the overthrow of popery, A. D. 1798, to the end, or second coming of Christ—a period of forty-five years. If this is a correct mode of interpreting these epistles, then, indeed, is it important to us to understand and improve the address to the Laodicean church. I shall therefore enter into a more

full examination of this epistle than I have of the former.

The faithful and true witness speaks to this church, and testifies what he knows. Let us then examine ourselves and the times in which we live, and see if our observation accords with the testimony of this witness. *I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.* This may, at first thought, be considered a heavy charge to prefer against the church, for the last forty years, when she has done more for the conversion of the world, than in any previous age, not excepting even that of the apostles! But let me ask what has the church done compared with what she has had the ability to do, had the same zeal which inspired the apostles and first Christians moved her to action. It has been a time of comparative tranquillity for the church, and the way has been open for the spread of the gospel and the conversion of souls all over the world. But how little has yet been done. The pioneers of missions have gone forth and found the way open, and large fields ready to be cultivated. Their cry has come rolling o'er the waters from the four winds, for more laborers and more means! But how small the answer compared with the demand. Some individuals in the church have acted with a zeal and spirit of sacrifice worthy of the cause in which they were en-

gaged. But of the great mass of Christians, the testimony of the true witness is too solemnly true. They are lukewarm, and neither cold nor hot. They have this world's goods, and see a world perishing, and the world famishing for the want of the bread of life. Yet their coffers are closed, their gold and silver is rusting and cankered, but they can afford little or nothing for the cause of Christ. Yet these same persons would be much offended, were the sincerity of their piety doubted.

Again, notwithstanding all the efforts which are made in the church for the spread of the gospel, it is too true that there is comparatively but little struggling after personal piety, inward and outward conformity to God's will and image. I am aware that I am treading on delicate ground; and that in reply, it is often said that there is as much real piety in the church at the present time as there ever was. Let it be admitted; but does not God require of us according to what we have? When were there so many helps to holiness enjoyed by the church as there have been during the present age; and who will pretend to say that the increase of the spirit of holiness has been in proportion to the increased privileges we have enjoyed.

Again, who will say that the majority of professing Christians do not by their spirit and practice, manifest that they love the world more than they do Christ, and the souls for whom he died? Of all such characters Christ declares, "I will spew thee out of

my mouth. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

It is an undeniable fact, that there is a great amount of spiritual pride in the church on account of what has been done in the cause of Christ; when, in fact, we have only reason to blush and hide ourselves in the dust that we have done so little. It is true also, that the church has become rich in books, theological works, book depositories, missionary funds, institutions of learning, &c. Riches have also flowed in for years past upon individual members of the church in an unparalleled manner. But these riches have, in many instances, proved most disastrous to the individual who has possessed them. The result has been, that spiritual misery has increased in proportion to worldly comfort. Spiritual poverty has kept pace with worldly riches; spiritual blindness in proportion as the love of the world has been indulged; the beautiful garment of holiness has been rent and defiled, just as outward adorning and love of admiration have gained the ascendancy in the heart. How important the counsel of Christ—"I counsel thee to buy of me gold, white raiment, and eye salve, that thou mayest be rich, clothed and see." He rebukes those he loves. He regards with tender love the church of the present age; but those who are not zealous to repent, he will one day spew out of his mouth. "I stand

at the door and knock." Christ is in this age of the church very near, even at the door. He is knocking at the door of every Christian, to arouse him from his slumbers; how important that we be found watching, that we may open to him immediately. "I will come in, and sup with him, and he with me." We will together spend an eternity of blessedness. "To him that overcometh." Christ overcame temptation, sin and death. Those who like him overcome the two former, will also the latter, and have part in the first resurrection and reign with Christ.

I have now gone through with the epistles to the seven churches of Asia. The reader is now at liberty to receive or reject the exposition as he may think the evidence on the subject will permit. I do not consider this mode of interpreting those seven letters essential to the main theory; although, it must be confessed, it reflects much light on the whole book. For myself, I am inclined strongly to the belief that it is the correct mode of interpretation. The other modes of explanation may be found in most of the commentaries of the day.

CHAPTER V.

WE have now arrived to a most deeply interesting part of the book of Revelation. I shall now commence chapter iv. and remark only on such portions of it as may be necessary to give what I believe to be the meaning of the Holy Ghost. I shall not note the verses as I pass; but when a reference is made to any passage out of the chapter under consideration, the quotation will be given. John saw heaven opened, and a voice like a trumpet calling him up thither, where he should see things which must be hereafter. Immediately he was in the Spirit. "And behold a throne was set in heaven, and one sat on the throne." And round about the throne were four and twenty seats; and upon the seats were four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. Lightnings, thunders and voices came out of the throne; and seven lamps, which are the seven spirits of God, burned before the throne. Before the throne, was a sea of glass, and in the midst and round about the throne were four beasts full of eyes, before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and

they rest not day and night, saying, Holy, Holy, Holy Lord God Almighty, which was and is, and is to come. And when those beasts give glory, and honor, and thanks, to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."

The four beasts are the same which Isaiah beheld when he saw the glory of God. Isa. vi. 1—3. "I saw the Lord sitting on his throne, high and lifted up and his train filled the temple. Above it stood the seraphims; each one had six wings, &c. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory." Ezekiel also saw them. Ezek. 1st and 10th chap. Their wings seem to represent the graces of the spirit, according to Ezekiel i. 12. "And every one went straight forward: whither the spirit was to go they went." The Spirit of God guided them, or they were under his direction and influence. The use Isaiah's seraphims made of their wings was, "with two they covered their face," the two graces of repentance and humility: "with two they covered their feet," they walked by the two graces, faith and patience; "and with twain they did fly;" for hope and love bore them above

the world. "They shall mount up on wings as eagles, they shall run and not be weary, walk and not faint," or be impatient. "They were also full of eyes within before and behind." This intimates that they would have just views of God, of sin, of themselves, and their duty. They could look back and see their sins and sinful state; and forward to Christ and the joys of heaven. They could look within their own hearts and see the corruption of their nature, and their need of an application of that precious blood which cleanseth from all unrighteousness.

The four beast, are the figurative representatives of the church, under the Gospel dispensation. 1. They represent the character of true Christians. They have six wings, each representing the graces of the spirit: faith, patience, repentance, humility, hope and love. They are full of eyes, all vigilance and self-examination, studying to know themselves and God. 2. They represent four different chronological periods of the Christian church. The four and twenty elders also represent the ministers of Christ, and the redeemed family. The twenty four courses of the priesthood, under the law, were typical of the Gospel ministry. The elders also were typified by the twelve patriarchs and twelve apostles.

Chapter v. "And I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals. And

I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and loose the seals thereof. And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon." The apostle wept because no one was found able to open the book. Then one of the elders said to him, Weep not, for the lion of the tribe of Judah hath prevailed to open the book and loose the seals. He then beheld in the midst of the throne, and of the four beasts, and the four and twenty elders, stood a lamb, as it had been slain. He came and took the book out of the right hand of him that sat on the throne. And when he had taken the book, the beasts and elders fell down before the lamb, having every one of them harps, and golden seals full of odors, which are the prayers of saints. The beasts and elders then fell down, as the representatives of the family of the redeemed, and joined in a new song of praise. The burden of the song was the worthiness of Christ to open the seals, a song of triumph to him for redemption, and anticipation of their glorious reign on earth with Christ. Then burst the full chorus, from saints and angels, of the worthiness of the lamb to receive power, and riches, and wisdom, and strength, and honor, and blessing and glory. The whole company of heaven were presented to John's view, as they will be when the reign of Christ begins. The book, or the writing of the book, seems to have been concerning those seven great events which were to transpire when

each seal should be opened. The power over those events was given to the lamb. He only had power to open the seals and introduce the event which was to follow.

Rev. vi. 2. "I saw, and beheld a white horse:" the emblem of the gospel. "And he that sat on him had a bow;" an instrument of war for the conquest of the rebellious sinner. "And a crown was given him:" he was to reign over those whom he conquered by the word of his grace. "And he went forth conquering, and to conquer." This seal was opened when the gospel began to be preached. The same personage is spoken of Rev. xix. 11. "And he that sat upon him was called TRUE AND FAITHFUL." "KING OF KINGS AND LORD OF LORDS," &c. The beast who was the representative of the church under this seal was like a lion. So were the apostles and first Christians bold and fearless in the cause of Christ.

The second seal opened, and a red horse followed; and he that sat on him had power to take peace from the earth. This seal was opened when Nero began the persecutions against Christians, about A. D. 64, and continued until the days of Constantine, when persecution ceased. The beast who represented the church during this period was like a calf, representing that the church under this seal should be like a calf fatted for the slaughter. The horse was red, and denoted blood; the sword, slaughter. The church under this seal was given up to the slaughter.

The third seal opened and a black horse followed, and one on him with a pair of balances in his hand. This seal opened in the days of Constantine. The black horse denoted the darkness which should come on the church, in consequence of the flood of riches, popularity, and exaltation which followed the reign of that emperor. Her glory was obscured and her spirituality declined. The balances denoted care of worldly things. The order regulating merchandize and other secular affairs, indicates the secular character of the church under this seal. The beast also which represents the church under this seal has a face like a man. All these emblems denote the worldly and secular character which should prevail under this seal.

The fourth seal opened, and there appeared a pale horse; and he that sat on him was death, and hell followed with him. This seal opened when popery was established in Rome by the overthrow of the Gothic kingdom, A. D. 538. The beast which represents the church under this seal, was like a flying eagle. Papal persecutions against the church commenced, and to the woman were given two wings as of a great eagle, that she should flee into the wilderness. Power was given death and hell, "over a fourth part of the earth, that they should kill," &c. The fourth part of the earth, I understand to mean, one of the four quarters of the earth, Europe; where the papal beast exercised his tyrannical power over the true church and people of God, for so long a

period. The various modes of death here named, were literally fulfilled by papal persecutions.

The fifth seal opened, and the souls appeared which had been slain for the word of God and for the testimony which they held. They inquired how long before the Lord would avenge the blood of the martyrs, on those who dwelt on the earth. This seal I think was opened about the close of the eighteenth century, when the rigor of papal tyranny ceased, and the church began to have some rest. It was said to them that they must rest yet a little season, until their brethren, who should be slain as they were, should be fulfilled. It was but a little season before the number of the redeemed would be made up, and God avenge the blood of his saints. The beast under this seal is the same as the former, or at least there is nothing said of any change. The woman, is yet in the wilderness, nourished of God.

The sixth seal opened, and there was a great earthquake. Earthquake in figurative language denotes a revolution. This seal opened about A. D. 1789, with the French revolution. "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind: and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." The sun, in figurative language, means generally, kings or chief rulers. Thus, Joseph in his dream

saw the sun, his father, the moon, his mother, and the eleven stars, his eleven brethren, come and make obeisance to him. When the sun means king or chief ruler, the moon means the queen or wife of the ruler, and stars represent the inferior officers in the kingdom. The sun under the sixth seal became black as sackcloth of hair. The king of France fell, and after a fruitless effort to flee from his persecutors, he was, after a long series of disasters, beheaded. Thus *the sun became black as sackcloth of hair*. "The moon became as blood." The queen soon shared the fate of her husband, and spilt her blood on the executioner's block. The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. All the names and titles of the nobility were swept away by the decree of the revolutionists. Thus the stars or the inferior rulers of the kingdom fell to the earth in a violent manner. "And the heaven departed as a scroll when it is rolled together." The heaven must mean the circle in which the above luminaries moved; the political heavens. The form of government was changed, and a new constitution was framed and adopted; new laws instituted and new officers appointed. The old became like a scroll rolled together, and laid aside, as worn out, or unfit for use. And every mountain and island were moved out of their places. Mountains and islands are believed to mean great and small kingdoms; and the description here given, to the

mighty revolution carried on in Europe by Napoleon; by which all the kingdoms of Europe were shaken to their very base.

I have thus far followed the general rule of interpreting figurative language; and I do not say but it is the correct rule; it is certain, viewed in the light given above, the vision of the Revelator has had a **very striking fulfillment**. If it includes the above meaning, it appears to me that there is another figurative meaning to the above expressions, still more **consistent and scriptural**. At least it is more **satisfactory to me**.

I would consider the sun to represent the gospel, or **New Testament**. The moon, the law or the **Old Testament**. The stars, the ministers of the gospel; and the heaven, the moral atmosphere, or the influence exerted by the gospel on the minds and conduct of men. By mountain, I would understand a church to be meant; and by an island, some institution of the church.

The principal argument in favor of this interpretation of the figures, is the description of the woman, chapter xii. 1. It is agreed, I believe, pretty generally, by expositors, that the sun, in that passage, with which the woman, the church, is clothed, means the gospel; the moon, the law; and the crown of twelve stars, the **ministers of the gospel**. To make the figures consistent with themselves, they must have the same meaning in one place that they do in another. If there is any point which

cannot be explained on these principles, let it go unexplained. The church is called a mountain; mount Zion; the mountain of the Lord's house, &c.

On these principles of interpretation, the turning of the sun to blackness was the decree of the assembly, by which the Bible was prohibited to be read in the churches and chapels, and by the same act the moon became as blood. The event is the same as the slaying of the two witnesses of chapter xi.

Bibles in the French revolution were gathered in heaps and burned. They were also dragged through the streets with circumstances of contempt. By the same decree named above, by which the nobility of France fell, the clergy were also put down. The stars fell, as a fig tree casteth her untimely figs. All moral influence seemed for a season to be thrown off; every one followed the imagination of his own heart. The decree went forth that there is no God, and that death is an eternal sleep. The moral influence of the gospel ceased to be felt. The church of France was annihilated for the time, her property put to secular uses, and her temples and other institutions were demolished. "Every mountain and island were moved out of their places." All religious institutions were destroyed. Then the secular powers of France are named, and present a spectacle of horror. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every

bond man, and every free man, hid themselves in dens and in rocks of the mountains; and said to the rocks and mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb. For the great day of his wrath is come, and who shall be able to stand." The above is so literal a history of the terror which filled the minds of men in France during the reign of terror, that it is difficult making it any more plain. I can but consider the French revolution as the judgment mentioned, Daniel vii. 9, 10. It was the great judgment of God on the anti-christian beast. The kingdoms of Europe, who had given their support to the beast, were filled with blood and terror. "Thou hast given them blood to drink for they are worthy." But after this judgment, when judgment was given to the saints, Rome taken, and the Pope led into captivity, Daniel heard the great words which the horn spake; he again revived for a season. "Him that sitteth on the throne," means the same as the Ancient of days of Daniel. The great day of the wrath of the lamb was the day when he poured out his judgments on those who persecuted his people for so many ages. But the final catastrophe of the papal beast is yet to come.

After the revolutions of Europe, the fall of popery, and the resurrection of the two witnesses, angels were seen holding the four winds of the earth, that they should not blow on the earth, nor on the sea,

nor on any tree. He then saw an angel coming from the east, where the gospel was first preached, having the seal of the living God. The papal beast had borne rule for twelve hundred and sixty years, and caused all, great and small, free and bond, to receive his mark in their forehead or hand. Now his reign was ended, and an angel appeared with the seal of the living God, to seal the servants of God in their foreheads. The winds represent the tempests of war and commotion which should be measurably restrained until near the closing scenes of time, to give an opportunity to spread the gospel through the earth. The servants of God were now to be marked for the judgment of the great day, so that the destroying angel might not harm them. Thus the houses of the Israelites were marked when the destroying angel went through the land, and he passed them by and did not harm them.

When John wrote, there had been sealed twelve thousand out of each of the tribes of Israel, making in all of the Israelites, a hundred and forty-four thousand. The number was made up when he wrote, and the distinction between Jew and Gentile annihilated forever. This hundred and forty-four thousand are again presented in chapter fourteenth, singing a song which none could learn but themselves. They are also said to be the first fruits unto God and the Lamb, who were redeemed from among men. I think them, therefore, to be converted Jews, to whom the first offers of salvation through

Christ were made. After this, John saw a great company which no man could number, out of every kindred and tribe under heaven, clothed with white robes and palms in their hands. They had entered on their state of blessedness. After the work of redemption is finished, and the servants of God are sealed, then, and not till then, the seventh seal will open, and the moral heavens be silent for a season, here said to be a half hour. The day of grace is over, and the tribulation of the great day begun.

CHAPTER VI.

SECTION I.

WE have now again been brought down to the Great Day, and find the redeemed family before the throne of God, and He that sitteth on the throne dwelling among them. Now a new series of events are about to take place.

Rev. viii. 2. "The seven angels, having seven trumpets, stood before God. And the angels prepared themselves to sound."

This trumpet sounded about A. D. 64, when Nero commenced his persecutions against Christians. This persecution was of short duration, for Nero died A. D. 68, which put an end to the calamities

of that persecution, by which, for four years, Christians suffered every indignity and torment, throughout the Roman empire, which ingenious cruelty could invent. The torments are represented as hail and fire mingled with blood. Some of the sufferers are said, by historians, to have been wrapped in combustible clothes, and in the darkness of night they were set on fire. Others were fastened to crosses, and torn to pieces by wild beasts. Thus, like a dreadful tempest of hail, fire, and blood, this persecution burst upon the church. The third part of trees was burnt up, and all green grass was burnt up. By trees, and green grass, living soul, living thing, &c., I understand Christians of various degrees of eminence to be meant. By a third part of any thing, as the expression is so frequently used in this book, I understand a large number, but not all or even the majority.

It is believed, that in this persecution St. Paul and St. Peter both suffered martyrdom, and with them many other eminent ministers—I know not but one third,—also, an incredible number of Christians, so that it might almost literally be said, that every green thing was burnt up.

"The second angel sounded; and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood." Sea denotes any country in a state of agitation or commotion. The sea here spoken of was the Roman empire. This trumpet sounded when the per-

secution of the Christians commenced under Domitian, A. D. 94, which continued to rage for most of the time with greater or less rigor, until the days of Constantine, A. D. 312. During that period, it is probable that one third of the Christians who lived, were put to death as martyrs. Ships would mean, if the figure is carried out, churches; one third of these were destroyed. We have no data to get the exact proportion of Christians and churches which suffered; but probably, if the truth could be known, it would not fall much short of one third of the whole number who lived during that period.

"The third angel sounded, and there fell a great star from heaven, burning as it were a lamp." A fallen star, in figurative language, denotes an apostate minister of the Gospel. This angel sounded as the Arian heresy made its appearance, in the reign of Constantine. Arius fell into grievous and fatal errors, yet he maintained his moral character unimpeachable, burning as it were a lamp. Although he had fallen on an important point of doctrine, yet he shone, or shed some light—if not the brilliancy of a star, yet as the more dim light of a lamp. Says Dr. Miller, "Had he not possessed some apparent virtues, he would not have been able to form so great a design, nor to have proved so formidable an adversary. He who does much mischief in deceiving souls, must at least have a fair appearance of morals." This star fell on a third part of the rivers and fountains of waters. By rivers and fountains of waters,

we may understand those streams and fountains of water which feed or are tributary to the sea. The Arian heresy spread itself all over the Christian world, and probably one third of the provinces which were tributary to the Roman empire embraced Arianism. The bitter waters of party strife were engendered in the bosom of the church, and the result of the contention was the death of many of both parties. Also, many of the churches were divided and destroyed. This trumpet ceased sounding about A. D. 538.

"The fourth angel sounded, and a third part of the sun, moon and stars, were darkened; so that the day and night shone not for a third part of them." The sun represents the Gospel, or New Testament; the moon, the Old Testament; the stars, ministers of the Gospel. This trumpet sounded about 538, when the bishop of Rome obtained the supremacy in the church, and began to prohibit the laity from reading the word of God for themselves, or more than some detached passages, prepared or selected for the purpose, with notes. There was a state of darkness came on the church. The word of God was obscured, and the clergy were ignorant and bigoted. This event is the same as the clothing the two witnesses with sackcloth. See the explanation of that event. An angel was then seen flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other trumpets which are yet to sound.

“The fifth angel sounded, and a star fell from heaven unto the earth.” A star is a fallen minister. The sounding of this trumpet took place about A. D. 606, when the Mahommedan imposture took its rise. This imposture was more the work of a Jew, whom he met in his Syrian journeys, and a Nestorian monk who had been expelled from his cloister, than the work of Mahommed himself. His system is a confused medley of Judaism, Christianity, and heathenism. The exiled monk was probably the principal agent in the work of forming this imposture, and might with propriety or without violence to the figure, be denominated a fallen star. The key of the bottomless pit was given him, and he opened the pit, and there arose a great smoke out of the pit, and the sun (the Gospel,) and the air (the moral influence of the Gospel,) were darkened by reason of the smoke of the pit. And there came locusts out of the smoke upon the earth. Smoke denotes errors, and locusts destructive armies. Mahommed, after he and his accomplices had framed their system, began at first to propagate his religion by peaceable means. But not succeeding to his mind, he soon began to meditate more violent measures, and to do by the sword what he could not do by argument. They, (the armies of Mahommed) had power, as the scorpions of the earth have power. They tormented men by their sudden attacks, and the wounds and tortures which they inflicted. It was commanded that they should not hurt the grass

of the earth, neither any green thing, neither any tree: but only those men who had not the seal of God in their foreheads. Tree, grass and green thing are here used in opposition to those men who have not the seal of God in their foreheads. These expressions must therefore mean those who have the seal of God in their foreheads. Says Smith's Key to Revelation, “Among the torments inflicted by these Mahommedan powers upon the conquered, were the following: Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahommedan religion, upon pain of death. But Jews and Christians, having their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion, or die. But the only alternative for the heathen was, to embrace Mahommedanism, or die. It was commanded them, that they should not hurt the grass or trees or any green thing, meaning the people of God, or Christians, but should let them alone for tribute.

This scene changes in the fifth verse, and power is given them to torment, but not to kill the men who had not the seal of God in their foreheads, for five months. To kill, is to conquer, in figurative language: and to torment, is to harass by sudden excursions and assaults. Five prophetic months are one hundred and fifty years, there being thirty

days in a Jewish month. This change in the power of the locusts, when it was given them to torment men for five months, is noticed in the tenth and eleventh verses. It was at the time when they had a king over them whose name is, in Hebrew, Abaddon; but in Greek, Apollyon, which signifies destroyer. For near seven hundred years the Mahomedans were divided into several factions. About the close of the thirteenth century, a powerful leader arose by the name of Ottoman, and united the contending parties under one government, which is still known by the name of the Ottoman empire. This was the first government, since the death of Mahommed, under which his followers were united, and as the name Apollyon signifies, great has been the destruction of human life under this government. But to return to the description of these warriors. Their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them. Says a noted author, "Their military laws adjudged such a portion of their captives to bondage; and the condition of these, particularly of the women, was so deplorable (being in the power of the most licentious men,) that many would prefer death to their condition." Their treatment of their enemies was the most stinging that could well be imagined. The appearance of the locusts we will note. "The shape of the locusts were like unto horses prepared

unto battle." The Turkish armies were principally horsemen. Probably more generally so than any other army which ever existed. "And on their heads *were* as it were crowns like gold, and their faces as the face of a man." The horses were each mounted by a man who wore on his head a yellow turban. "They had hair like the hair of women. They wore their hair long like women, and gave it different twists and dresses, to distinguish different bands of soldiery. They fought with javelins like the teeth of lions. "They had breastplates, as it were breastplates of iron; and the sound of their wings were as the sound of chariots of many horses running to battle." Their breastplates were shields which the Turks carried with them in battle. It is said, that when they charged an enemy, they made a noise on them like the noise of chariot wheels. "They had tails like the tails of scorpions." Each Turkish horseman had a scimeter hung at his wrist, with which they were so expert, as that, when engaged in close combat, they would sever a man's or even a horse's head at a blow.

It was given them after the rise of the Ottoman empire, to torment or harass and weaken men (the Roman empire in the east) five months. If these are prophetic months as is probable, it would be one hundred and fifty years. But when did that empire rise? Mr. Miller has fixed on A. D. 1298. Others, among whom is Gibbon, in his *Decline and Fall of the Roman Empire*, 1299. He says—Othman first

invaded the territory of Nicomedia on the 27th of July, 1299. He also remarks on the singular accuracy of the date, a circumstance not often found in the history of those times. He says—"The singular accuracy with which this even, is given, seems to indicate some foresight of the rapid growth of the monster."

If we date the origin of this empire in 1299, the hundred and fifty years would end 1449. During that length of time, the eastern empire of Rome was harassed beyond measure by the Ottoman power, but was not subjected entirely to it. The year 1453, Amurath the Turkish sultan, besieged Coria, one of the strongest cities in the Roman empire. The end of the five months would come the next year. We should naturally look for some great defeat of the Christian emperor's army. But was it so? So far from it, that after a long summer's siege and a great loss of men, the fall coming on and rains setting in, the Turks raised the siege and retired. The empire was now left in peace. One would be almost inclined to think the word of prophecy must now fail.

But the time came, and the word of God was confirmed by the event. "John Paleologus emperor of Constantinople, was dead, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish sultan. He sent ambassadors to ask his consent before he presumed to call himself sove-

reign. This happened A. D. 1449. This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such, a prince who had not dared to reign without the permission of his enemy." *Hawkins' Otto. Emp.* p. 113. Gibbon, an infidel, is so struck with the singular accuracy of the record of the origin of this empire, that he attributes it to some foresight in the historian, of the rapid growth of the monster. But would it not become Christians better, to attribute it to the superintending providence of that Being who had set a bound for that and other empires, which they may not pass? who had *given* them power to harass and torment the empire of Constantinople five months; and to kill or subject it to their own sway, an hour, a day, a month, and a year; the whole being five hundred and forty-one years and fifteen days.

The sixth trumpet sounded; and a voice from the four horns of the golden altar which is before God, said to the sixth angel which had the trumpet—"Loose the four angels which are bound in the great river Euphrates." And the four angels were loosed which were prepared for an hour, a day, and a month, and a year, for to slay the third part of men. The four angels denote ministers of judgment. They refer to the four nations of the Seljukian Turks of which the Ottoman empire was composed,

located near the river Euphrates, at Aleppo, Iconium, Damascus and Bagdat. Up to the period of 1449, they had indeed tormented the Christian empire, but could not subject it. When the sixth trumpet sounded, God seems to have overawed the Greek emperor, and all power of independence seems, as in a moment, to have fled. He, in the most strange and unaccountable manner, voluntarily acknowledged that he reigned by the permission of the Turkish sultan. The Turks very soon after this addressed themselves to the work of reducing Constantinople. This they effected, A. D. 1453, four years after the emperor obtained permission to ascend the throne. The last third of the ancient Roman empire was now reduced by Turkish arms. The number of horsemen *were* two hundred thousand thousand; what this number means, expositors have been at a loss to determine. But I am inclined to believe with Mr. Miller, that it means two hundred thousand twice told, making four hundred thousand in all. What makes this probable, is the fact, that the Turks usually had from three to four hundred thousand horsemen in their army. They had, when Constantinople was taken, three hundred thousand, and some say four hundred thousand horsemen, beside many foot, and a fleet.

Since the fifth trumpet sounded, there has been an astonishing change in the arms of the Turks. They then had breastplates of iron, and were armed with dirks and scimeters. Now the scene is

changed, and they are prepared with breastplates of fire, and of jacinth and brimstone. And out of the mouths of the horses, proceeded fire, and smoke, and brimstone. Their power was in their mouth and tail; their tails were like serpents; long, cylindrical instruments like serpents with heads in them, (bullets) with which they did hurt. This description has long been considered by expositors as a description of fire arms and gunpowder. And, indeed, I do not know how any one who knew nothing of such instruments, could describe them more clearly. The design of these plagues is stated in the twentieth verse. It was to lead the people on whom these plagues were inflicted, to repent of their sins and break them of devil worship, &c. But they did not repent, neither of their murders, nor their sorceries, nor fornications, nor of their thefts. They, like most on whom the judgments of God fall, remain impenitent to this day; and the Turks continue to oppress them.

But when will this power be overthrown? According to the calculations already made, that the five months ended 1449, the hour, fifteen days, the day, one year, the month, thirty years, and the year, three hundred and sixty years: in all, three hundred and ninety-one years and fifteen days, will end in A. D. 1840, some time in the month of August. The prophecy is the most remarkable and definite, (even descending to the days) of any in the Bible, relating to these great events. It is as singular as the record

of the time when the empire rose. The facts are now before the reader, and he must make what disposition of them he thinks best. The sixth woe yet continues, and will till the great river Euphrates is dried up, and the seventh trumpet sounds.

Chapter x. We are here presented with new scenes. A mighty angel from heaven, clothed with a cloud; and a rainbow on his head, and his face shining as the sun, and his feet as pillars of fire. In his hand was a little book open; he set his right foot on the sea and his left on the land, and cried as when a lion roareth. Seven thunders then uttered their voices, and John was about to write. But a voice from heaven said—"Seal up those things which the seven thunders uttered, and write them not." "And the angel which I saw stand on the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven and the things that there are therein, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

There shall be time no longer. This scene is to take place immediately after the end of the three hundred and ninety-one years and fifteen days, or the drying up of the great river Euphrates. There

shall be no more season of mercy; for in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished. The great mystery of salvation by faith shall be ended, and the year of his redeemed will come.

Reader, are you prepared for that event? Have you on a wedding garment? Have you your lamp trimmed and oil in your vessel? O be wise now, *for THEN the MASTER will have shut to the door.*

The divine apostle now almost began to imagine his work done. But he heard the voice from heaven the second time, saying, "Go and take the little book, which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel and said, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophecy again before many peoples and nations and tongues and kings." These events were distant, and John's prophecy of them must go through all the earth.

SECTION II.

Chap. xi. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them

that worship therein." The Jewish church had been raised up, and had stood her day, and passed away, with all her institutions and ordinances, and that favored people dispersed. It might now be measured, both as to its duration and moral character.

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty-two months." The court which is without the temple, seems to represent the Christian church. It could not yet be measured, for it was not yet finished. "But it is given unto the Gentiles;" they shall hereafter be admitted to the privileges of the gospel and ordinances of the church of God. The Gentile nations shall tread the holy city, or the true church, under foot, and oppress it, forty-two prophetic months, or one thousand two hundred and sixty years; that is, during the reign of popery.

"And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth." The witnesses were to prophecy in sackcloth, the same length of time that the Gentiles trod the holy city under foot, that is, one thousand two hundred and sixty years. But who are the two witnesses? On this point there is a great diversity of opinion. I shall not however, trouble the reader with a rehearsal of any of them, but simply give my own opinion, and the reasons for it. I think the Bible,

the Old and New Testament are meant. 1. Christ declares expressly of the Old Testament scriptures, "they are they that testify of me," John v. 39. 2. Again, Matt. xxiv. 14, he says, "This gospel of the kingdom, must first be preached in all the world for a witness unto all nations; then shall the end come." Here is positive testimony that the Old and New Testaments are Christ's witnesses. 3. Verse 4. "These are the two olive trees and the two candlesticks, standing before the God of the earth." Here is a reference to Zechariah iv. 3—6. "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, no, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel." Testimony can be no more positive than this. The two olive-trees are the word of the Lord. *Candlestick*, is a light-bearer, or means of light; and in scripture, has the same meaning as lamp, or light. David says, Psalm cxix. 105, "Thy word is a light unto my feet and a lamp unto my path." These are the only two witnesses which have lived and prophesied through the dark ages of the church.

The witnesses were to prophesy clothed in sackcloth. Sackcloth signifies darkness, and is a fit em-

blem, to represent the state of the Bible during the dark night of papal rule. When and how were the two witnesses clothed in sackcloth? At the time when Justinian, emperor of Constantinople, decreed the bishop of Rome head of all bishops and churches, and by his arms reduced Rome, rescued it from the Goths, and left the way open for the bishop to exercise his authority in the church without any hindrance. This took place A. D. 538. The great object of Justinian, in clothing the bishop of Rome with supreme authority in the church, was, if possible, to put an end to the Arian heresy. The bishop, to accomplish this object, prohibited the common people from reading the Bible, pretending, that without the assistance of the clergy, it could not be understood. About the same time, also, the Greek and Latin languages ceased to be spoken as living languages, which greatly helped the anti-Christian monster in the work of suppressing the Bible. The scriptures were darkened. Although they still lived, and their divine authenticity was acknowledged, yet their light shone dimly, and their voice was faint.

The two witnesses stand before God; and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in like manner be killed. The heaviest woes are pronounced on those who injure the word of God. Rev. xxii. 18, 19. "For I testify unto every man that heareth the words of the

prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book." What an example has been made of those who have rejected the Bible! Let any impartial person read the history of deistical France, and see if they did not feel the scorching and blighting influence of God's judgments for their impiety.

"These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." The heaven here means, as before, the moral atmosphere, or the influence of the gospel.

Rain signifies the genial influences of God's grace in the salvation of men. This influence was greatly restrained during the time the two witnesses were clothed in sackcloth. The judgments sent on the Roman earth during the reign of popery, are represented as being by the authority of the two witnesses. This, however, is not to be understood as a casual but as a consequential power given them. This will be the result of any injury offered them.

"When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall

make war against them, and shall overcome them and kill them." "*The witnesses* then are to be slain, not when they have *finished their testimony*, but when they are drawing near to finish it. This translation is at once required, both by the Greek idiom, and by the harmony of the prediction itself. They are to prophesy only one thousand two hundred and sixty years clothed in sackcloth, and at the end of that same period the power of the little horn is to be broken. Hence it is manifest, that the slaughter must take place during the period, not subsequent to it: for how can the witnesses be slain at the very time when their calamities are finished."

Fable on the Prophecies.

The beast from the bottomless pit, is atheistical France. The time when the witnesses were slain, during the French revolution. The French revolution commenced 1789, and was styled the first year of liberty. But the revolutionists had not yet attained their full purpose, and rested not until they had established the reign of *demoniac equality* and *frantic atheism*. At an early period of the revolution, the illuminated free masons took the name of Jacobins, from the name of a convent where they held their meetings. They then counted three hundred thousand adepts, and were supported by two millions of men scattered through France, armed with pikes and torches, and all the implements of revolution. On the 12th of August, 1792, when the king of France was carried prisoner to the Temple, and

his right to the crown declared forfeited—the atheistical beast exalted himself above all law, and decreed that to the date of rational liberty the date of equality should be added, in future, in all public acts. The names and titles of the nobility were swept away at a stroke, and all distinctions were done away. Thus were slain one thousand names of men during this great political earthquake. It is said that the number of titled nobility in France, at the time of this revolution, amounted to seven thousand. Whether it was so or not, it is certain they were very numerous, and all fell. On the 26th of August, 1792, the beast from the bottomless pit exalted himself above all religion. The 12th witnessed the fall of all distinctions in civil society, and the 26th beheld the establishment of atheism by law. A decree was passed ordering the clergy to leave the kingdom within a fortnight of its date. But instead of allowing them that time the whole period was employed in seizing, imprisoning and putting them to the most cruel deaths. The ministers of religion, both papal and protestant, were now no more in France; and no traces of Christianity could be found in the atheistical metropolis of the republic. One of the churches was converted into a heathen temple, the den of a foreign god; and the rest were used as places of amusement. There the abandoned citizens flocked, not to worship their Maker, but to hear his name blasphemed. At this dreadful period the Bible was condemned as a lie, and forbidden to

be read. It was gathered in heaps and publicly burnt. In some places, also, it was condemned and publicly dragged through the streets with circumstances of contempt. A discourse was pronounced, November 6th, 1792, by Dupont, upon atheism, which was applauded by the Convention; and in November, 1793, it was set forth by one of the atheists, that all religious worship had been suppressed in his section, even to the very idea of religion. He added that he and his fellows detested God; and instead of studying the Scriptures they learned the Declaration of Rights. On the 17th of October, 1795, all external signs of religion were abolished, and it was enacted that an inscription should be set up in the public burying grounds, that death is ONLY AN ETERNAL SLEEP. On the 25th of the same month, that no trace of the Sabbath might remain, it was decreed that a new calender should be adopted, reckoning time, not by weeks, but by periods of ten days each.

Although the decree against the clergy and Bible was made on the 26th of August, 1792, it was not fully executed until the latter part of the following month. From that time (the latter part of September) until the latter end of March, 1796, a period of three years and a half, the persecution against the Bible and Christians was most dreadful. At the expiration of that time, the atheistical demagogues, glutted with Christian blood, passed a decree granting a full toleration to all kinds of religion, and the

Bible was now permitted again to be read. From the latter part of September, 1792, to the latter part of March, 1796, was just three prophetic days and a half, during which the Word of God lay dead in the streets of the great city. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." The protestant nations heard of the decree of the atheists by which the Bible was condemned, but would not suffer it to be buried up out of sight. "And they that dwell on the earth (the Roman earth) shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the (Roman) earth." The papists had long been engaged in a war against the Bible. When, therefore, they saw its downfall, they rejoiced over it, and made merry. But at the end of three and a half years they were made alive. Where the Bible is not read and believed, it is a dead letter; but when read, and believed, it is spirit and life.

But the days of their prophecy in sackcloth were not yet at an end. They began A. D. 538. In 1798, Rome was taken by the French, the pope deposed, and carried away captive to France, where he died in exile the next year. Italy was then, for the first time for one thousand two hundred and sixty years, freed from the papal power, and papal laws abrogated. Italy was then declared a republic, free tol-

eration was given to all religions, and the law suppressing the Scriptures, with other papal usurpations, was done away. And what is still more remarkable, in the same year the Bible Society was formed in England, which has been instrumental, with the co-operation of other societies, in translating the Bible into almost all languages and dialects on earth; and of scattering the word of God over the wide earth.

"They heard a great voice from heaven (the moral or religious heaven) saying unto them, Come up hither. And they ascended up into heaven in a cloud; their enemies saw them." The great voice is the call from the four winds which has been so long and loud, for the word of God. *They ascended up, &c.* They took a higher place in the moral heaven than ever before, and their influence on the destinies of the world, has been immense. Their enemies, infidels and papists, saw the ground they had taken, and feared for the result to their cause.

"The great city," is the city that "ruleth over the kings of the earth." (Roman earth.) A tenth part of the city, (one of the ten kingdoms into which the empire was originally divided, France,) fell, in the same hour in which the witnesses were slain. France is also called the street of the great city. The dead bodies of the witnesses, were to lie three days and a half, in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. The great city seems to be

the papal church. France the street of the city. This street is spiritually or mystically called Sodom. I would ask the reader to point out to me any other country in the world, where a formal enactment has passed, to establish fornication by law. Yet this was done in France, June 6th, 1794, forty-four years ago. The peculiar crime of Egypt was their atheism. "Who is the Lord, that I should let the people go?" "I know not the Lord, neither will I let the people go." On the 26th of August, 1792, atheism became the religion, or more properly the irreligion of France, by a decree of the Assembly. This too was the place where pre-eminently our Lord was crucified in his members. Witness the bloody transactions of St. Bartholomew's eve, when in one night thirty thousand Hugonots were put to death. Our Lord was also crucified during the French revolution. The favorite motto of the atheists was, "CRUSH THE WRETCH;" meaning the Galilean, as they called Christ. To the utmost of their power, after condemning Christ as an impostor, and his gospel as a lie, and denying the existence of a God, they exterminated all who bore the Christian name. Well might it be said, "where our Lord was crucified."

A tenth part of the city, the papal city, fell in the great earthquake. This tenth was France, one of the ten original horns of the beast. Seven thousand names or titles of the nobility were slain, or swept away. The remnant of the kingdoms, were af-

frighted at the awful course of the infidels, and gave glory to the God of heaven. They saw the desolating influence of infidelity on France, and united together to stay its progress. In this work all Europe combined, papal as well as protestant countries.

The history of the witnesses reaches from the sounding of the fourth trumpet, 538, to the year 1798, when the great voice called them up to heaven. It is introduced under the fourth trumpet, and then left to give way to the history of Mahomedanism. That history brought us down to 1840, when the great river Euphrates will probably be dried up. We were then introduced to the mighty angel lifting his hand to heaven, and swearing that time should be no longer; and assigning as a reason, that when the seventh trumpet begins to sound, the mystery of God should be finished, as he spake by the mouth of his prophets. We were then taken back to the history of the witnesses, and are now brought back, and find the way prepared to introduce the seventh trumpet and seventh woe. There was no division into which the time could be introduced in just seven periods, therefore the direct line relates to the Mahomedan power, and the two witnesses are parallel with that line, only leaving it 538 and meeting 1798.

We are now brought to 1840. The second woe is passed; and behold the third woe cometh quickly. How long a space it will be, we have no means of knowing with any degree of precision; but it can-

not be long. There are but three years left before the sanctuary is to be cleansed.

"The seventh trumpet sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever." This is the mystery which God declared by the prophet Daniel, ii. 44; and vii. 14.

"Because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth. And the temple of God was open in heaven, and there was seen in his temple, the ark of his testament: and there were lightnings and voices and thunderings, and an earthquake and great hail."

If we have not the resurrection of the just and the judgment day in the above verses, I know of no language by which that event can be communicated to man.

CHAPTER VII.

Chapter xii. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

The woman is the true church of Christ. The sun is the gospel light in which she is clothed. The moon is the former dispensation, or the Old Testament, which is now obscured by the more glorious dispensation of the gospel; the church is represented as having it under her feet, to denote that she stands on the foundation of the prophets and patriarchs, Jesus Christ himself being the chief corner stone. The crown of twelve stars represents the ministers of Christ.

The church is next represented as bringing forth a man child, who is to rule all nations with a rod of iron. See the second Psalm. Isaiah also represents the Saviour as being born to the church. "Unto us (the church of God) a child is born, unto us a son is given, &c." There appeared another wonder in (the moral) heaven. A great red dragon, having seven heads and ten horns, and seven crowns on his heads. And his tail drew a third part of the stars of heaven, (moral heaven) and did cast them to the earth. The stars are ministers of Christ. His tail, the latter part of his reign. Casting the stars to the earth, denotes his persecutions

of Christians. He is called the dragon, because of his dreadful character, which could not be represented by any thing on earth, therefore he is represented by the monsters of hell. He is said to be red to denote his bloody and persecuting spirit. His seven heads denote the seven forms of government under which Rome existed.

"The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." None acquainted with the history of the birth of Christ and the desperate efforts of Herod, a Roman governor, to destroy him as soon as he was born, can doubt who the dragon was.

"And the child was caught up to God and to his throne." Let the history of the death of Christ, his resurrection and ascension into heaven, answer the question who the child was, and when this incident was fulfilled.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." This was the flight of the church into her wilderness state, A. D. 538, when Justinian had decreed the bishop of Rome head of all the churches. God watched over the church and kept her alive twelve hundred and sixty long years of darkness and superstition, and at the end of that period, he brought her out of her state of bondage and set before her an open door of usefulness which no man can shut.

"And there was war in (the moral) heaven; Michael (Jesus Christ) and his angels fought against the dragon and his angels." This war seems to have been carried on before the fleeing of the woman into the wilderness. That event is introduced incidentally, that the mind of the reader might be relieved from anxiety for the fate of the woman after her child was caught up to God's throne. The dragon is evidently the government of pagan Rome, and was instigated to his acts of cruelty by the devil. But Christ and his servants fought against that system of wickedness, and the dragon or devil, or pagan Rome, fought against Christianity. Let the reader consult Mosheim's Ecclesiastical History, for a more full history of this long and bloody war between the gospel of Christ and the powers of darkness. But the dragon prevailed not, neither was his place found any more in heaven. Paganism in the moral heaven was cast out of the Roman empire, A. D. 508, when the most of the pagan kings who had overrun the Roman empire, were converted to the Christian faith or embraced Arianism. Then came the song of triumph, in the moral heaven; the accuser of the brethren was cast down.

"And they overcame him by the blood of the lamb and the word of their testimony." It was by testifying Christ crucified, at the peril of their lives, that idolatry was overthrown. The true church is called on to rejoice at this event; and the

inhabitants of the (Roman) earth and of the sea, were assured of the wrath of the devil and of their danger from his rage. We are now brought down once more to the circumstances of the woman's flight; it was after the fall of paganism in the western Roman empire. The devil, who had been the principal agent in instigating the abominations of paganism, now found his beloved system falling to ruin. In thirty years, another system of abomination was to be set up and the woman to flee into the place prepared for her of God. He, the dragon or devil, persecuted the woman or church; and to her were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, times and half a time, from the face of the serpent. That is, from 538 to 1798.

"And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood." The flood of waters represents the flood of persecution which followed the establishment of popery. In the course of twenty years after the siege of Rome was raised by the Goths, in A. D. 538, the city was taken and re-taken five times. These wars greatly retarded the progress of the papal power, and checked those persecutions which were carried on against those who dared oppose the assumptions of the pope.

"And the dragon was wroth with the woman, and

went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The devil saw that all his efforts to ruin the church were ineffectual, and made war against all her true children.

This system of persecution was continued to be carried on with all the horrors which the ingenuity of men could invent. But when the twelve hundred and sixty years were ended, the pope was taken captive, his government dissolved, and he died in captivity.

Chapter xiii. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and seat, and great authority."

The Revelator in this and the foregoing chapter has pursued the same course with Daniel; first giving the history of the true church. See Dan. xi. 32—35. He next gives the history of the anti-christian or Roman church. Dan. xi. 36—39. John gives the history of the true church in the 12th, and the apostate in the 13th chapter of Revelation.

In the first and second verses of chapter xiii. quoted above, we are again presented with a view of the same pagan Roman government as in the former chapter. He is now called a beast, receiving

from the dragon or the devil, his power, and seat, and great authority. The seven heads of this beast are the seven forms of government under which Rome has existed in the west:—1. Senatorial; 2. Tribunate; 3. Consular; 4. Decemvir; 5. Triumvirate; 6. Imperial; 7. Papal. When John wrote, the five first of those heads had fallen. One then existed, imperial. The other had not yet come, nor would it appear until one of the heads of the beast should be wounded to death, and his deadly wound be healed. The head which was wounded to death, and whose deadly wound was healed, I think to have been Imperial Rome. In A. D. 356, the Huns, a barbarous nation from the north of Europe, settled in Hungary; and up to the year A. D. 483, there were ten distinct kingdoms established within the bounds of the old western Roman empire. The seat of government was removed from Rome to Constantinople twenty-six years before the Huns established themselves in Hungary. When the Lombards settled in the north part of Germany 483, the power of the Roman emperor in the west became extinct: or was wounded to death by the sword. These ten kings were to receive (when they came) power as kings a short time, or one hour with the beast. They were all set up between the years 356 and 483. Three of these horns were to be plucked up before the little horn, or the papacy, could be established. They reigned together from 483 to 493. Then they began to fall. The Heruli, who

had established themselves in Italy in 476, were overthrown by the Visigoths. Thus two points of prophecy were fulfilled :—1. The ten kingdoms received power a short time together as kings. Also one of the three horns was plucked up before the little horn. The ten horns reigned, jointly, ten years. The beast, or Roman government, was dead in the west, but lived in the east, and these ten kings reigned with him. But although one horn had been plucked up by the roots before the little horn, yet the imperial power of Rome was not yet revived in the west. But in A. D. 534, the army of Justinian, emperor of Constantinople, under the command of Belisarius, succeeded in the subjection of the kingdom of the Vandals in Africa; and in A. D. 538, the same Roman general was left in peaceable possession of Italy and the city of Rome, the three horns of the ten were now plucked up by the roots from before the little horn, or papacy, and Justinian had also decreed the bishop of Rome head of all the churches. The deadly wound of the imperial head was also revived and lived again in the west.

But although the pope obtained supreme authority in the church in 538, and the saints were given into his hand, still the eastern emperor held the reins of civil government in his own hands, until he erected the exarchate of Ravenna. In 567, the Lombards made a descent from the Julian Alps upon Italy, and became masters of it. The exarchate, however,

still existed until A. D. 752. The Lombards then completely subdued Italy. The pope being alarmed at the growing power of the Lombards, made application to Pepin, king of France, for assistance. Pepin, in two successive expeditions into Italy, succeeded in subduing the Lombards, and securing the whole exarchate, which he conferred on the pope in perpetual sovereignty. The civil government of Rome now had assumed his seventh head, and the pope was a temporal, as well as spiritual sovereign.

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?” The old Imperial head seems to be represented by the dragon who made war with Michael and his angels. He also gave power unto the beast, the papal form of the Roman government. First, he conferred spiritual power on the pope, A. D. 538. Secondly, the pope became a head of the beast as a civil ruler, about A. D. 752. For this act of Justinian, in constituting the bishop of Rome head of all the churches, the catholics manifested the greatest gratitude, and professed the strongest attachment to the eastern emperor. They also worshipped the beast which had received power of the dragon.

“And there was given unto him a mouth speaking great things, and blasphemies; and power was given him to continue forty and two months.” The forty-two months of this beast’s reign, is the same

number on which I have so often remarked, meaning one thousand two hundred and sixty years; beginning 538, when the dragon, the imperial Roman power, gave the beast, the papal Roman power, his seat, and great authority. This time ended A. D. 1798. During this one thousand two hundred and sixty years, those whose names were not written in the Lamb's book of life, were to worship or reverence the pope of Rome.

On the verses between the 6th and 8th I shall not stop to remark, as it is only an exhibition of the character of the beast, on which sufficient has been already said in the former part of the book.

The following part of the chapter is introduced by a solemn call on all who have ears to hear; as though an event of importance was about to be announced, the right understanding of which would be of vast importance to the explaining of prophecy.

"He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and faith of the saints." This is the point to which the patience and faith of the saints will be directed, under all their sufferings and persecutions from papal powers. That, when the forty two months should end, their persecuting foe should himself go into captivity. But this cannot be his end, for that is to be sudden and entire. It is to be effected by the brightness of Christ's coming. Has the time come, when, by the vicissitudes of war, the pope of Rome has gone into

captivity and perished? If so, this, we may safely conclude, was the end of the one thousand two hundred and sixty years. This did take place in A. D. 1798. The pope of Rome, whose predecessors had led into captivity and put to death so many of the human family, was himself led into captivity, where he died. This is the end of the civil reign of the pope of Rome, and also, properly speaking, of the Roman government. That government was dissolved when the pope was taken, and Italy declared a republic. We are now to attend to the subsequent history of the Roman government, or papal power. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb and he spake as a dragon." This new beast, I apprehend to be Napoleon. His two horns, were the empire of France, where he was crowned emperor, A. D. 1804, and the kingdom of Italy, where he was crowned king in May, 1805. He spake like a dragon. His words were great, and he meditated nothing short of universal dominion.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed." Napoleon had now obtained the seat of the first beast, or the one which existed before him, the one who received the deadly wound by the sword. He was now the supreme ruler of Rome. The pope only held his power by the permission of Bonaparte. He caused those who dwelt

on the Roman earth to worship the first beast, or popery. Although popery proper was dead, his one thousand two hundred and sixty years being expired, yet he caused an image of the beast to be made: "and he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed." Popery as it now exists, is only an image, or representation of popery as it was. Although by the authority of Napoleon, popery has been restored to a degree of power, and the catholic nations consented to receive it as the national religion, yet the pope has never gained his former eminence, nor exercised all his former intolerance against protestants.

"And that no man might buy or sell, but he that had the mark, or the name of the beast, or the number of his name. Here is wisdom; let him that hath understanding, count the number of the beast, for it is the number of a man: and his number is six hundred and sixty-six." What this number means has long been a matter of deep interest with many. There seem to be two objects to which this number refers: 1. "*The number of the beast*," with seven heads and ten horns. 2. The number of the name of the beast. Each of these numbers is six hundred and sixty-six. The number of the beast is the number of a man. What is the number of a man; I answer, the number of a man, is the number of days or years he lives. So David says, "So teach us to

number our days, that we may apply our heart unto wisdom." We also say of a man under sentence of death, that his days are numbered. So the number of the beast, is the days or years he was to exist under some form or circumstances.

What is the number of his name? I answer, It was a well known mode of reckoning with the Greeks and Latins, to use letters to designate numbers. The number of a man's name, would be the number to which the numerical letters of his name would amount when added together. What name then amounts to just six hundred and sixty-six? I answer the Greek letters which spell The Latin Kingdom, amount to that number.

THE	LATIN						KINGDOM.									
ⲧ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ
ⲧ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ
ⲧ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ	ⲛ	ⲓ

The Latin kingdom, was the kingdom of Rome, or the Roman government in its pagan form. For, about the time paganism ceased in the Roman empire, the Latin language ceased to be spoken as a living language; and the Latin kingdom might be said to expire. When did the number of his name begin and end? I answer, it began when the Roman government first commenced its union with the church. The first league between the people of

God and the Latin government, took effect at the time when Bacchiades, a Grecian general, left off, at the command of the Romans, to trouble the Jews, B. C. one hundred and fifty-eight years. (See chapter III. on Dan. xi. 23. One hundred and fifty-eight years from six hundred and sixty-six, will leave, after Christ, five hundred and eight years. At the expiration of that time, the paganism of Rome disappeared, and the Roman government has from that year, been a professed Christian government.

I think we have now found the number of the beast to be THE LATIN KINGDOM, in his pagan form ; we have also learned, that the number of years from the time the first league between the Jews and Latins took effect, to the expiration of paganism in the Roman empire, was just six hundred and sixty-six years. Both the number of the beast, and the number of his name, agree perfectly ; and I can see no reason for doubting but this is the true meaning of this dark and mysterious passage.

We are now brought down through the events of the destruction of popery, properly so called, and have seen the image of the Roman beast set up, and life given to him ; and all people commanded by the two-horned beast to worship him and receive his mark.

The events of the FOURTEENTH chapter immediately succeed those which are related in the foregoing chapter.

“ And I looked, and lo, a lamb stood on Mount

Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of great thunder ; and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne, and before the four beasts, and the elders ; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile ; for they are without fault before the throne of God.” On this company I have before remarked. They seem to be those Jews who were first converted to Christianity after the preaching of the Gospel, twelve thousand for each tribe of Israel. “ They are the first fruits unto God and the Lamb.”

Next an angel was seen “ flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters.” This I think is the missionary angel, which has so swiftly flown through

the earth for the last forty years, scattering light and life in all his path. These extraordinary efforts commenced about the time of the fall of popery, 1798, and have been gaining strength and influence from that to the present time." The hour of his judgment is come." The same judgment spoken of in Dan. vii. 9, 10, when the dominion of the beast was to be taken away, and judgment given to the saints. This too was the period when the church emerged from the wilderness, and the two witnesses were raised from the dead. At the same time, "Another angel appeared, saying, *Babylon is fallen, is fallen, that great city*, because she made all nations drink of the wine of the wrath of her fornication." This was immediately on the fall of Rome by the French. The third angel follows them, "saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Those who worshipped the beast in his former glory, were deeply guilty before God. But those who worship his image, with all the light which is now shining on that horrid

system of cruelty and pollution, are doubly guilty, and must drink deeply of the wine of the wrath of God; 1st. Because they have more light than their fathers: and, 2d. Because the last great judgments of God will fall on those who worship his image.

"And I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." This verse I think brings us down to the period when the troubles of the last days are about to commence. The day of grace with sinners will then be over, and the peculiar work of the Christian will be finished; and those who, from that period, after a life of piety and usefulness, die in the Lord, and escape the great troubles about to come on the world, are peculiarly blessed or happy: for it will be but a little time, and they will be raised up again, all glorious like their Lord. "For them which sleep in Jesus will God bring with him."

The subsequent part of this chapter, concerning the harvest and the vintage, I think is yet in futurity. It is a part of the dreadful scene of the great battle of Armageddon. The harvest, saith the Saviour, is the end of the world. Then the Son of man is to send forth his angels, to gather his elect from the four winds. The vintage, of this chapter, I believe to be the same described Isa. lxvi. 1—6. The great and dreadful judgments which will be poured out on the wicked at that day, none can

conceive. "The wine press was trodden without the city, and blood came out of the wine press even unto the horses' bridles, (so deep) by the space of a thousand and six hundred furlongs." That is, two hundred miles. Where this event will take place, I know not. The remainder of the book relates principally to events and scenes of futurity.

Chapter xv. presents us with a view of the heavenly company, who had gotten the victory over the beast, and also over his image; over his mark and the number of his name, standing on the sea of glass, having the harps of God. These scenes are evidently placed down just at that period when God's grace is to be restrained, and the mystery of redemption is to be finished. The seven angels are prepared with seven vials, in which is filled up the wrath of God.

Chapter xvi. They are directed to go and pour out these vials upon the earth. That these vials are yet in futurity, appears evident from the fact, that the very first was poured upon the earth, and affected the men who had worshipped the beast and his image. The image of the beast did not exist until after the beast was overthrown, which was in 1798. Since that period, there have been no events which can be represented by these vials. Therefore I am constrained to place them down just at the close of the reign of grace. What these judgments will be, time must determine. It is probable, however, that they will be poured out pretty near the

same period, in swift succession. On the sixth and seventh vials it may be proper to make some remarks. The troubles of the last days will be introduced by the pouring out of the first vial on the Roman earth, by which all Europe will be set in commotion; then immediately will follow the remaining vials.

When the sixth angel pours out his vial on the great river Euphrates, or the Ottoman empire, it will be dried up. This, according to former calculations, will take place about 1840. The way is now prepared for the battle of Armageddon, or the great battle of *that* great day of God Almighty. I have already given my opinion of this event. (See Dan. xii. 1, and the remarks on it, Chap. III.) When the sixth angel has sounded, the sixth vial has been poured out, and the second woe is ended, then the third woe comes quickly; how quickly, time must decide.

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet." These three spirits are called unclean, denoting that they are of a secular or political character. By these three spirits, all the kings or rulers of the world are to be deceived and gathered together in battle.

"Behold, (says the Saviour to his people) I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest they walk naked and they

see his shame." After the great river Euphrates is dried up and the mustering of the nations takes place, then let the people of God look up, for their redemption draws nigh. Let them keep their lamps trimmed and their light burning, and keep oil in their vessels, with their lamps. Then, when the proclamation is made, "Behold the bridegroom cometh, go ye out to meet him, they may open unto him immediately, and go in with him" to their marriage, before the door is shut. The gathering of the nations before the Son of man, spoken of in the latter part of the 25th chapter of Matthew, will probably take place at this time. Not that the general resurrection will then take place, but all nations which are alive at that time will be judged. This must take place, that is, the moral character of each individual must be decided, in order to his admission to the blessedness of the first resurrection, or to his destruction.

"And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, **It is done.**" When Christ had finished the great work of atonement on the cross, and was about to expire, he cried with a loud voice, *It is finished*, and gave up the ghost. So when the great mystery of redemption shall be ended, and the Mediator is about to assume the character of the judge of all the earth, that powerful voice which then cried, **It is finished**, clothed the sun in sackcloth, shook the earth, rent

the temple's veil, and opened the graves of his saints, will again be heard, saying, **It is done**; his voice which then shook the earth, will "shake not the earth only, but also heaven." "That the things which cannot be shaken may remain."

I must confess myself lost when I have arrived at this point. What the events of futurity may be, here alluded to, time will determine. Yet they are matters of revelation from the God of heaven, and why should we not meekly and prayerfully inquire, "What shall be the end of these things?" There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so great*. And the great city was divided into three parts, and the cities of the nations fell. Earthquake means revolution, when used figuratively. This revolution will be the most extensive and dreadful ever experienced since men were on the earth: loosing all the bonds which now hold society together, and throwing the world into a state of complete anarchy.

The *great city* is the papal church. (See chap. xvii. 18.) And the woman which thou sawest, is that great city which reigneth over the kings of the earth. This great city is to be divided into three parts when the seventh vial is poured out into the air. In what this division will consist, time must determine. "*And the cities of the nations fell.*" If the *great city*, means the papal church, then cities of the nations must mean the church establishments of the nations of the earth. And is there no sign

in the present aspect of the moral and religious world, that such an event is not far in futurity? The present bonds of sectarianism will be dissolved; and all the ties which will bind Christians together will be the bonds of Christian love. The tares and the wheat will be separated. The king will come in also, to view the guests who have presented themselves at the marriage supper of the Lamb; and if any one should then be found so presumptuous as to present himself at that feast without a wedding garment, his fate is already sealed. Nothing but a robe of holy love will admit us to the privileges of that supper.

Chapter xvii. "I will show thee the judgment of the great whore, that sitteth upon many waters," &c.

We have now before us the great and final judgment which is to befall the great papal church. We have also in this and the following chapter, the most full description of this system of abominations which is given in the Bible. For an explanation and application of this prophecy, I must refer the reader to those commentators who have written on the subject.

I will, however, make some remarks on some parts of the seventeenth chapter, before I pass along. The woman upon the scarlet colored beast, represents the papal church carried on the back of the Roman government. The seven heads and ten horns of this scarlet colored beast have already been explained in chapter xiii. The woman was drunk

with the blood of the saints and martyrs. When John saw this, he was filled with wonder. "And the angel said unto me, Wherefore didst thou marvel? I will show thee the mystery of the woman, and the beast that carrieth her, which hath the seven heads and ten horns. The beast which thou sawest was and is not: and shall ascend out of the bottomless pit and go into perdition: and they that dwell on the earth shall wonder (whose names are not written in the book of life from the foundation of the world,) when they behold the beast which was, and is not, and yet is."

The beast which was; the Roman government under its seven forms before mentioned; the papal form being the last of the seven heads. *Which is not*, refers to the end of the Roman government by the French, 1798. The Revelator speaks prophetically of things to come as being then present. *And yet is*; (or *will be*, according to the rendering of a late expositor.) The beast which now is, or the image of the beast, is the old Roman beast revived. The beast *which yet is*, is the eighth head, and is of the seven; it is the same papal form which existed previous to the fall of popery by the French. *And goeth into perdition*. This present form will be destroyed by the brightness of Christ's coming.

"The ten horns which thou sawest are ten kings, who have received no kingdom as yet, (when John wrote) but receive authority as kings,

one hour with the beast. These have one mind, and shall give their power and strength unto the beast." The ten original horns into which the western Roman empire was divided, are given in Chapter III. The time of their united reign, after the establishment of the last of the ten kingdoms, to the subversion of the Heruli by the Goths, was ten years. But although the kingdoms afterward changed their location and names and number, yet the territory where they were originally located, was under papal influence. The governments of western Europe, did for a season give their power and authority unto the beast. They were completely under the control of papal authority. He set up and put down kings at pleasure. These kingdoms for many centuries, while under the papal influence, exerted their power in persecuting the real followers of Christ. But "the Lamb shall overcome them: for he is Lord of lords and king of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me, the waters where the woman sitteth are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." This will probably take place when the seven last plagues begin to be poured out. The restraining influence which prevents the kingdoms of Europe now, from exterminating popery at once, is,

God hath put it into their hearts to agree and give their kingdom unto the beast, until the words of God shall be fulfilled. When those words are all fulfilled, we may expect these restraints to be removed, and Babylon the great, like a great millstone, must sink, and be found no more at all.

On the entire and final destruction of the papal power, a description of which we have in chapter xviii, I shall not dwell. As those events are yet in futurity, but if our former calculations are correct, at no great distance from us, we must wait for their fulfillment for a knowledge of what the events here foretold will be.

"And in her was found the blood of prophets and saints, and of all that were slain upon the earth."

The former part of the nineteenth chapter is a description of the triumph of the church, on the final and utter desolation of the great mystical Babylon. The remainder of the chapter from the eleventh verse, is a description of the further and complete conquest of Christ over all his foes. It seems to be the winding up of the bloody scenes of the great battle of Armageddon.

CHAPTER VIII.

Chapter xx. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

In the above passage we have the true doctrine of the Millennium. It is the only place in all the Bible where the thousand years of Christ's reign on earth (either literally or spiritually) is so much as named. What then is to be the character of the reign here spoken of? When I first commenced writing these pages, my mind was in doubt on this point. Nor can I say even now, that it is perfectly settled. But

yet it does appear very evident to me, that the Millennium will not take place until after the resurrection of the just, and that it will be in the glorified and immortal state. It appears also to be the doctrine of the foregoing passage, that not the martyrs only will have a part in the first resurrection, but also, all who have gained the victory over the beast and his image, his mark and name. I am inclined to the opinion that my doubts on the subject are not for the want of evidence on the point, but from the prejudice of education. Until recently, I have been accustomed to believe that the reign of Christ would be spiritual, and brought about through the instrumentality of Christian effort in spreading the Gospel, until all nations should be converted to Christ, and all should know the Lord, from the least to the greatest. But this cannot consist with the testimony of Christ. He does indeed assert, that this gospel of the kingdom must be preached in all the world, for a witness unto all nations. But the very language of that verse proves almost any thing rather than such a state of the world as has been so generally anticipated. The Saviour adds, "*Then* (as soon as this is done,—the Gospel has sounded on the last heathen shore,) *shall the end come.*" Matt. xxiv. 14. It is frequently objected against the doctrine maintained in these pages, that the above passage has not yet been fulfilled. But those who maintain that the text refers to the destruction of Jerusalem, contend that it was fulfilled even be-

fore that event. If so, it most certainly cannot be an objection now. But even admitting that it never has been fulfilled, who will say that it will not be, within the allotted time for the reign of grace, according to the calculations in this book? If one day is with the Lord as a thousand years; if he can do the work of a thousand years in a single day,—he surely cannot want for time to do all he has engaged to do before the end. How many languages are there, now on earth, where, and in which, the story of a crucified Saviour has not been told? And how long, with the present facilities for extending the Gospel, and the recent eagerness with which the Gospel is received in heathen lands, will it take to extend the triumph of the cross, and tell of a Saviour's love in all the world, for a witness unto all nations? As soon as this is done, *then shall the end come.* So says Christ, and who will dare dispute it.

There are several objections, which I will here present against the doctrine of the spiritual reign of Christ.

1. Neither Christ nor his apostles have ever intimated any thing of the kind. All the scripture which it is pretended points out any thing of the kind, is taken from the Old Testament; and the very passages which Christians believe to refer to the Millennium, the Jews as firmly believed would be fulfilled when the Messiah should make his first appearance. Those passages, I must think, have had their fulfillment under the reign of grace,

or refer to the glorified state. It is not probable Christ would have left us in the dark in regard to an event so important as would be the conversion of the world, without one word of instruction on the subject.

2. Christ did most constantly declare, "*In the world ye shall have tribulation*"—"My kingdom is not of this world," &c. Now, if there is to be a season when all on earth will be Christians, then his words will not be true, for the tribulation of the church will be ended.

3. Both Christ and his apostles do constantly testify of the wickedness which will exist in the world up to the time of the second appearing of Christ, at the end of the world.

From the above and other considerations, I conclude, that the Millennium will be after the Lord Jesus descends from heaven with the great sound of a trumpet, and those who sleep in Christ are raised and made immortal, the living saints changed and caught up to meet the Lord in the air. Then will come the conflagration of the world, as spoken of by St. Peter, (2d Epist. chap. iii.) "*We look for a new heaven and a new earth, wherein dwelleth righteousness.*" After the earth is renewed, the New Jerusalem will come down from God out of heaven, repared as a bride adorned for her husband. See the description of this city in the 21st chapter. It is said to be twelve thousand furlongs, or fifteen hundred miles square. The length, breadth and

height of it are equal. One would suppose a city with walls so high, would be an impassable barrier. But it is added, "the gates shall not be shut at all by day, for there is no night there." The whole earth will then be filled with the knowledge of the glory of God. The wicked, who are alive when Christ appears, will be burned up. See Mal. iv. 1. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Ver. 3. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In this state the wicked will remain during the thousand years; their bodies dead, but their souls in hell. When the thousand years are ended, Satan will be loosed for a little season, and go out to deceive the nations, Gog and Magog, and gather them together to battle; the number of whom is as the sand of the sea. Who these nations are, has perplexed commentators in all ages. They cannot be those who live on the earth during the thousand years. For they have part in the first resurrection, and are declared to be blessed and holy. On them the second death hath no power. Satan, then, will not be able to deceive them. The wicked, before the Millennium, are to be destroyed from the earth so as to leave neither root nor branch. They must

then be the wicked dead, who are now raised up, and appear on earth in the body, preparatory to their final and everlasting punishment. They will be deceived by the Devil, and go up and compass the beloved city. Then fire will come down from God out of heaven and consume them. The Devil, who deceived them, will then be cast into the lake of fire and brimstone. Death and hell will also be cast into the lake of fire. And whosoever is not found written in the book of life will be cast into the lake of fire. This is the second death.

When the judgment spoken of, verses 12 and 13, will take place, whether before or after the Millennium, or whether, as some believe, that of the righteous will be before and that of the wicked after, I am unable to satisfy my own mind, therefore I must leave it until the event determines the meaning, or more light is reflected on the subject from some other source.

The twentieth and twenty-first chapters are principally occupied with a description of the glory of the New Jerusalem, and the final states of the righteous and the wicked. The state of blessedness here described, is infinitely desirable. Let it then be the earnest inquiry of each one, How may I secure an inheritance in that world of glory? What are the requisite qualifications for admission to the marriage supper of the Lamb. The only qualification which will gain us an entrance into the New Jerusalem, is, purity of heart and holiness of life.

"Blessed are the pure in heart for they shall see God." "God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." The above qualifications will stand the test of the great day, and this only; "for without holiness no man shall see God."

The great scenes of trouble which are about coming on the earth as the precursor of the great day, are worthy of attention. How shall I act in view of and through these troubles? is an important question. In reference to this time God has said, by the mouth of the prophet Isaiah, chapter xxvi. 20—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Zephaniah explains what is meant by entering into the chambers and hiding. Zeph. ii. 3. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness; seek meekness; it may be ye shall be hid in the day of the Lord's anger."

If we stand so near the verge of time, and there is so short a period at the longest, in which we can have the opportunity of laboring for God, and for

the souls of men, how important that we awake and bestir ourselves in this work!

To those who have this world's goods; Do you believe what you have read; or do you admit that there is even a distant probability that these things may be so? Then how ought you to act without delay, in making a disposition of your silver and gold, in sending the gospel to those who have not yet received it? How will you stand before God in judgment, if you profess to be a Christian, have this world's goods, see millions perishing, and yet indulge your spirit of avarice, shut up your bowels of compassion, and see them perish in their ignorance and blood. If you do thus, rest assured, that when the day comes, your gold and silver which have cankered and rusted in your possession, will eat your flesh as it were fire. Would your Lord be likely to say, well done, good and faithful servant? Would you rejoice to see the Lord descending on his great white throne? Every farthing now appropriated in the cause of God does execution. There never was a period, when every effort was attended with such signal success, as at the present time. Let every one then, who professes any love for the cause of Christ and the souls of men, awake to their duty at once, and sow their seed by the side of all waters. The time is coming, if these calculations are correct, speedily, when judgment must begin at the house of God. And if it begin first with us, what shall be the end of those, who obey not the gospel

of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear?

My unconverted reader! suffer the word of exhortation. If you have not an evidence in your own heart, that you are unprepared to meet God, then set about the work without delay. Seek the Lord while he may be found. Strive to enter in at the strait gate. For when once the master of the house has risen up and shut to the door, admission will be impossible.

I have now done. What I have written, I have written in the fear of God; and to him I expect to give an account. Whether these things are so or not, time will very soon determine. Let me in view of the facts before us, repeat the language of Peter; The end of all things is at hand; be ye therefore sober and watch unto prayer." Amen.

THE END.